



HE hath
covered
me with the
robe of right-
eousness"

JULY, 1910



UNITY

CONTENTS

Spiritual Housekeeping.	1
<i>Annie Rix Militz</i>	
Temple Talks, <i>Charles Fillmore</i> ,	11
The Law of Good, <i>Stella M. Templeman</i> . . .	21
Sacrifice (Poem), <i>Ariel</i> ,	24
Selfhood, <i>Clarence J. Gunn</i> ,	25
"Listening to the Silence" (Poem),	28
<i>Louise Adrian</i>	
Bible Lessons, <i>Charles Fillmore</i> ,	29
The Family, <i>Myrtle Fillmore</i> ,	41
Silent Unity,	49
Class Thought and Prosperity Thought.	50
Extracts from Letters,	50
The Signs That Follow,	54
<i>Edna L. Carter</i>	
Notes from the Field,	67
<i>Jennie H. Croft</i>	
Publishers' Department,	74
Metaphysical Directory,	86



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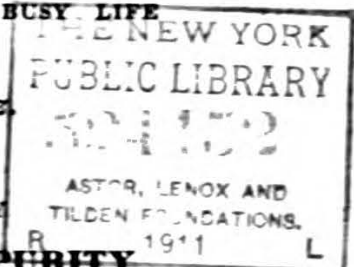
SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

—
Annie Rix Militz
—

THE SIXTH DAY

FRIDAY—DAY OF PURITY



FRIDAY, the "sweeping-day," throughout the realm of the orderly housewives has of old been under the auspices of that goddess of love who was all grace, beauty and purity, Frigga the Venus of the Norse mythology. These three attributes belong to the Love that is divine and where any one is missing, it must be supplied that the expression of love on the earth may be perfect—grace that is the height of unselfishness, beauty, the natural radiance of love and purity, the unalloyed freedom of true hearts.

Early on Friday morning every thing is astir for a good sweeping and dusting. The windows are thrown open, as indeed they are every morning, and as the fresh, sweet billows of new-day sunshine and air roll in, we remember why we love and embrace them so. It means our union with our world, our enlarging the areas of our earth-consciousness.

The reason why we love the great out-doors so much, flinging aside draperies and swinging our casements wide open, is because it represents the Spirit's universality, rising above selfish interests and breaking forth into joy in the life of the whole. But if some one is fearful of the drafts and compels us to sleep in

a room tight-closed, it is our privilege to remember we carry an aura of soul-breath of which we can partake at such moments, exercising one of the powers of our divinity to extract the wholesome from the foul, the pure from the impure. The Hindu devotee that has this power is called a paramhansa—the great Swan, because of the tradition that if you put a drink of milk and water before a swan it has power to sup the milk and leave the water. Never let the thought of a close room annoy or pain you. You breathe the breath of the Almighty and nothing can stifle you or make you faint or give you headache—you are greater than any earthly air.

As the merry little housewife goes about brushing down the curtains and pinning them up, dusting off the ornaments and putting them under covers, sweeping the walls and moldings and picture-frames, beating dust out of cushions, dusting and moving out furniture, all preparatory to the thorough sweeping of the floor, rugs and carpets, let her meditate upon the grace and beauty and purity of that inner home of love, our heaven. Some of the carvings and scrolleries may test her patience, but let love reveal how she is uncovering some of the hidden subtle beauties of soul by her persistent word—the dust-cloth is “the word” as also the broom and all the different implements of sweeping. As her new thoughts work with her busy hands, she may see that some of the ornaments are anything but ornamental—they are old-fashioned, they have not kept in line with her own development in taste and the march of the race as to standards of beauty—they are faded or broken and simply cumber the room. Then she can cull them out, realizing she is renewing her youth as she is willing to put away these old useless sentiments and break down attachment to relics which in some cases she has kept because of the donor who “will be more honored in the breach than in the observance” of these respectful memories.

Learn to pass along things you have outgrown but which may still give someone else pleasure or benefit. Instead of cluttering your attic with heaps of cast-off clothing or piles of ornaments and furniture, that are passe, give them to those of your little sisters who will receive them as from a sister. There are always the Settlement-workers, the Salvation Army, the Kindergarten philanthropists, and individuals who carry magazines to hospitals, teach the ignorant to make homes, and work privately in multifold ways for the negative members of our world-family who will be glad to get a message from you asking them to place these articles which are still good and which you feel to pass along.

Bless everything that you dust especially the old and ugly. Cease to fret because things so poorly represent your ideals. Change the tendency of finding fault with the furniture and walls into habits of meditating on the forms that would better portray the ideas they represent. Thus a chair stands for the idea of rest and if the chair is broken or ugly, uncomfortable or weak, then as you dust it, call it God's Rest and declare, "God's Rest is perfect and beautiful, full of comfort and strength and It is here." If no correspondence comes to mind, silently affirm in a general way "This stands for an idea of God, the Good. All God's ideas are true and full of grace, pure and beautiful."

A lady who was burdened with the sense of the oldness and unfit character of her furniture took up this method of blessing and thanksgiving because she saw it was the true attitude of mind, with the result of being able to dispose of all her old furniture, and while moving into a new apartment to get new furnishings throughout, having demonstrated the way and the means of procuring these by the Truth to which she was conforming her whole life. And today she is a prosperous independent healer, owning her own home, all through living this life, this special feature begin-

ning with the day that she blessed her belongings instead of cursing them by finding fault and hating them.

Harmony in the mind finds expression in harmony of the home-furnishings, but sometimes the tune is pitched too low and it is not music but silence and the key must be raised to higher tones. As when a guitar is tuned too low and you raise one string to the right pitch and then the others to harmonize, so sometimes a new piece of furniture can become the key to new furnishings throughout, everything beginning to "live up to" the latest import. And the money comes and the way opens where there is a will founded upon principle.

This is the day of cleanliness, that of the within as well as the without. "Cleanliness is next to godliness," but it may be the "miss that is as good as a mile" if kindness and unselfishness are forgotten. For godliness means happiness, comfort and peace and if one's cleanliness is such as to make oneself unhappy at the sight of dirt or make others uncomfortable, then it is far from godliness, and one needs to go often by oneself and "clean house" interiorly, putting away the belief in the reality of uncleanness, and the pride in one's order and immaculate neatness. While outwardly all should be sweet, spotless and clean, inwardly there should be the same consciousness, so that the mind is at rest and withdrawn from detecting dirt and seeing disorder at untimely moments. To go about continually putting in order, wiping up mud-stains, brushing up litter with ubiquitous dustpan and brush in hand is a sign of disorder in the mentality where the real correction must begin, until all the efforts to keep clean shall be so effectually hidden that things will seem to keep themselves neat and orderly.

No one's thoughtless untidiness should distract you nor bring scolding, nagging words to your lips. The latter are more out of order than the former. "But," you may ask, "how shall these careless habits in the family be corrected?" By silent communion with the One

who is in us all that ever calls forth harmony out of chaos. By faithful belief in the true one in the growing child, there will come to the mind ways and devices which are pleasant and even entertaining by which they are reminded to hang up their hats or wipe the mud from their shoes and attend to all those regularities even in trifles, the observance of which so largely makes a happy household. At most, these early years of selfish savagery, the remains of race chaos, are but few. Be patient and trust and never lose your peace.

The gentle art of housekeeping includes within itself a happy abandonment in its working that puts all at ease, skillfully covering any noise or friction of the "machinery." So inspired has been the generalship of many a successful house-mother, that families have been born, raised and married before their members have dreamed of the masterly management that made their home to be a home and some have never found it out. Revelations await us along these lines of unwritten history.

As the good housewife on this Frigga's day, wields her broom with short strong strokes or light long ones, let her be reminded of the Spirit sweeping from her mentality and out of her life all the useless dust and accumulations of false thinking and feeling, especially all memory of impurities in herself and others. To see and talk about impurity is to have lodged in the cells of one's brain and other organs what the physicians call "dirt," and clean thinking sweeps out the foreign matter from our cells and saves us from the diseases resulting from it.

The dust rolled up in tiny grey clouds of down, lying in quiet corners on the floor, outpictures idle thoughts, materialistic and worldly. The large damp cloth that gathers them from day to day is the gentle, vigilant word of Spirit that daily frees us from the world while yet we are in it.

Idle thoughts, Emerson in one of his essays, com-

parens to flies, and by such similes we often find correspondences between the inner and the outer, and herein we have a hint of what we are driving out from our mentalities when we swing the fly-driver. One of the problems of housekeeping is the dealing with ants, moths and other insects so as to be free from them and not appear to destroy life. Every form of vermin, like the "disease-microbe" is subject to the will of man and though the forms be destroyed, the instructed truth-student should never hold that life has been taken, else he will bind himself and come under the whip of conscience. "Happy is the man that condemneth not himself in that thing which he alloweth," and if because of ignorance of any better way he destroys the form of a snake or a scorpion, a man-eating tiger or a mouse, he should realize that the life of each is as safe as his own and even then begins to form another body and seek ingress for it to the outer world. But the best of all is to win the victory by the skill of knowing. The wonderful intelligence that marks the ant has been so identified with the highest intelligence that silent reasoning with it has resulted in turning ants from a house to the outside field.

No expression of life is an enemy to the one who understands and seeks the friendship of all. This is the key to the success of the bee-keeper who can handle his charges and never be stung. All insects that intrude upon man can be seen in their best light, each an aspirant for a higher form that is admirable to their Lord, man, and which is of a harmless nature and even more, a benefit.

There are no parasites in the kingdom of heaven and every such appearance can be transmuted by the magical thought of man who can raise a form without destroying it from a low, selfish vibration to a high, beautiful form of brilliant color and graceful movement. The lovely butterfly is the ideal of the moth, the brilliant dragon-fly of the mosquito, the green-gold beetles and

honored scarabæ are the high marks for the despised parasites of their own family. All creation rises by pleasing man, the Lord of creation.

When cleaning house in the spring or fall, the presiding consciousness of loving, and peaceful purity can take away the sense of confusion and attract comfort and joyous co-operation on the part of all the members of the household. The pneumatic and electric devices for cleaning have come to us because man is letting inspiration and invention raise the work of the race out of the Adamic curse to the Christ-plane where all work becomes a joy. Willingness to try new ways and purchase the latest labor-saving implements which have been proven, belongs to the youthful realization that renews the body and keeps one abreast with the times. The Spirit ever lives in the Now. Every form of work that freshens up the old, brightens with polish, decorates and renovates, stands for the power of the Self to bring forth the heavenly treasures both old and new. Spirituality prevents all crudity and bad taste in this refurbishing the old and making acquisitions of the new. Standards of beauty and grace in furniture come forth from the mentalities of those who combine art with work because of inspiration and love of creating. And whoever makes the selection of his house-furnishings a matter of spiritual importance will be of the same mind as the most artistic of his time. And it will not always be a matter of expense for some of the most artistic furniture has cost little money and has often been the work of the home-maker who has become cabinet-worker for the time being to the lasting pleasure and profit of the family.

All the employments that combine the useful and the beautiful are opportunities for the overshadowing of high ideals that minister to the best in customers and destroy vanity-thoughts and set aside the weaknesses, follies and deceptions of those that seek your service and what you have. The questions of integrity and

honor that arise between employer and employed can be silently met with Principle, so that demands cannot be made upon you that are unjust or dishonest. Meet the direction to misrepresent given you by your superior (in worldly position) with the silent declaration "You love honor and you ask only the honorable thing of me," and two results will follow your divine word: first, such suggestions will cease to come your way; second, your own God-powers will "make good" your representation. You are then the healing word for the crooked ways of the business-world and the ignorant and shameful methods fall away before the strong light of Principle that brooks no compromise.

Silent appeals to the soul of a man succeed where preachments fail. If your superior has a superior who in turn has his, who is responsible for such orders, then you can mentally go to head-quarters and heal the bitter waters at their source. There is no phase of human life that needs healing more than business, and whoever will stay by his post radiating the warm light of his own pure ideals without antagonism or condemnation, will correct and transform the worldly code of business dealings by simply *being*, as the sun breaks up the darkness, about which it knows nothing, by steadfastly shining.

There is a monotony about some employments that is very trying, handling the same things, repeating the same words, doing some one thing hour after hour. The devotee of Truth will here find a special advantage in the power of the Spirit to ring infinite variations through the one theme. As illustration: a young woman had many chairs to dust—nearly two hundred—usually a long tedious work. One day she conceived the idea of giving a blessing to all those who should next occupy those chairs and she varied the blessing with each chair she handled and the work became alive to her and ceased to be merely mechanical. Workers in

factories and piece-workers can mentally go forth into the world with every piece they handle, touching with messages of "the good tidings" the distant islands and zones of arctic cold and tropic heat. All sense of being a machine passes away with the incoming of the rich Spirit that gives real value to all work.

The word for Friday is Purity.

"Unto the pure all things are pure."—Titus 1: 15.

"Blessed are the pure in heart for they shall see God."—Matt. 5: 8.

"Thou art of purer eyes than to behold evil."—Hab. 1: 13.

"I know and am persuaded by the Lord Jesus that there is nothing unclean of itself."—Rom. 14: 14.

"Behold, all things are clean unto you."—Luke 11: 41.

Special attention can be paid this day to eliminating from the personal and the race consciousness all belief in the reality of impurity. The human mentality, like a lake, reflects whatever is brought into right relation for reflection and in order to be a good reflector this mind must be still and clear. We have already considered the stillness, now let us think upon the clearness. If the water is muddy there is a poor reflection, so poor that few eyes can see it, but where water is pure from mud and other foreign elements, the reflections are so perfect that the scene within the water is the same as that without, though inverted. Pure thoughts are the clearness of the mind, but beliefs in impurity are as mud to the mentality and picture forth as corruption in the body. Not only must one realize oneself pure, but all things that one can see or recognize in any way must be viewed only in their purity.

The false suggestions of adultery, of the reality of the unchaste, of all unholiness, and every form of uncleanness must be swept from the mind by the free fresh winds of spiritual insight. It may require a daily use of the mental broom and duster of the true word

to cleanse the family mind from the daily contact of newspaper reports of "horrors," etc., but no better work can be done for yourself and them.

While purity is the principle thought maintained on this day of Venus, the other thoughts of beauty and grace must often be remembered, for the meditation upon purity alone has been cold and severe like the snows that are piled on our sidewalks in winter. Even the old ascetic thought of purity must be swept aside by the true thought which is one with beauty and grace, and if it falls to your lot to sweep away the snow from steps and paths, carry the love-consciousness that warms you to the work with its memory of the whole trinity of love in form, beauty, grace and purity.

As you go from room to room on this day with the sweet contentment of reviewing all the outward cleanliness, stand in the center of each one and radiate the inward praise of your sunny soul, giving to each room that special blessing that redeems it from some limitations or makes universal some special goodness that belongs to it. Thus, if it is too dark, breathe a blessing of God's light shining there—who knows? perhaps some one will think of putting a little window in the roof or high in the wall or some fit place that will be the out-picturing of your silent prayer. Another room may be all that is ideal in its appointments and as you stand in the center of that room radiate its rich spirit to the thousands of homes round about that are void of that comfort and beauty; some receptive heart will catch the message and the spirit, and another home will grow towards heaven because of your loving prayer.

"In my Father's house are many mansions," many manifestations of harmony and every other good—"I go to prepare a place for you." The Christ ever goes forth to prepare yours for you, mine for me, and all for all. You do likewise who build a happy home not for yourself alone but for all, not for time alone but for all eternity.

TEMPLE TALKS

CHARLES FILLMORE

FAITH



FN dynamics, power is increased through attenuation. In life, power is increased through exalted ideas. These illustrations show us the relation between the world without and the mind within and it is found that they are parallel. Whatever you see in the external, you may be assured has its origin in mind.

The same law is operating in the spiritual and the material, under different masks of manifestation. The one thing to understand is that whatever we see without, is controlled by something within. This law once revealed to the mind, clears up the whole creation, and shows how God works.

Just here we have an attribute of God manifest in his only begotten idea, man. We call it faith. All definitions of faith are the various concepts of men as to what faith is, its nature and how it works.

Faith does not belong alone to the religious side of man. Faith goes into all the realms of existence. The foundation of faith is in the spiritual, but wherever you find the mind at work, you find faith. Faith in its highest is an exalted idea. And what is the most exalted idea that man can have? That he is spiritual, that he is related directly to the one great Spirit and that through that Spirit he can do mighty works by faith.

Jesus Christ laid great stress on faith. He always tried to direct the attention of the people to the invisible, the spiritual, by statements like these: "Do you *believe* that I can do this?" "According to your faith be it unto you." "Thy faith hath made thee whole."

All through his works there runs a golden thread of faith. Did Jesus advocate faith in material things, like drugs, or material things of any character? No. His command was, "Have faith in God."

We would not destroy anyone's faith in the lesser things, but give him a sure foundation for all faith by directing his attention to the one and only Source of faith, Divine Mind. The lesson for us is how to increase our faith in Spirit. You will find that you have plenty of faith. All men have faith, but it is scattered here and there and everywhere by putting it in a lot of lesser things, and those lesser things finally fail us.

Jesus Christ, in developing his disciples, took Peter and said to him that upon him as foundation he must build the new man, his "church," or aggregation of spiritual ideas. Faith as demonstrated by Peter in the beginning of his career was not a very high type. When the truth, which Christ represents, was being tried, Peter denied him—said he did not know him, and swore at him, showing that faith must have been at a very low ebb. When put to the test at the very last Jesus tried Peter again and again, three times, "Lovest thou me?" Faith and love are very closely related. You must love the Lord, and then you must have faith in his spiritual power and continuity.

Now, this faith which we are all cultivating and striving for, is built up through continuous affirmations of its loyalty to the Divine Idea, the Higher Self. You must have faith in your spiritual capacity and depend upon it right in the face of appearances. People who are quickened spiritually can do very much greater works through the law of faith than those who are simply in the material consciousness, and once having discerned the power of Spirit we should be on our guard and send forth only the exalted ideas of the spiritual.

A few days ago we had a letter from a lady who had been asking our spiritual aid. She said that her husband had gone into a certain business venture, and

she was very much afraid that it was not the right thing, and that he was going to fail. Then she said she had had a dream and asked that we interpret it for her. She wrote, "I dreamed that my husband came into the house, and I saw that both of his eyes were out." The interpretation was that her doubts and affirmations of failure were putting out the natural insight of her husband. We should be very careful, if we want our friends to succeed, not to speak in a deprecatory way about what they are doing.

Are you responsible for your brother? Yes, in a very large degree, and it is through this action of thought that your greatest responsibility lies. If you want success to come to your child, hold him in faith. If you want success to come to your husband in his affairs, or to the affairs of those you love, hold them in faith. Never think of them in anything but success, and say, "The very Spirit of God enters into all that you do."

I know a man who is a natural pessimist, and if you mention something that is to be emulated he will say, "Now let us be careful about that." If you speak of someone who has been doing a good work for the community, he will always throw in a little deprecation. In all his life there seems to be a little arsenic. Everything falls flat in his affairs and he does not understand why it is. He says, "I have been studying this truth for years, and I do not understand why I do not succeed." Intellectually he is a Truth-seeker, but it has not taken hold of his Faith-Substance. He doubts and down he goes. When Peter tried to walk on the water to meet Jesus, the great I AM, the Truth, he went down. He saw too much wetness in the water. He saw the negative side of the proposition and it weakened his demonstration. If you want to demonstrate, never see the negative side. If there seem to be mountains of oppositions to the carrying out of your plans, say with Napoleon, "There shall be no Alps." The man who is

in faith, does not know anything about the world's standard of facts. "Faith is blind," say people who are not acquainted with the real thing, but those who are in the spiritual understanding know that faith has open eyes. Faith knows that certain things do exist in Spirit, and those things that have merely been hoped for, become substantial; become real to the one who dwells and thinks, and lives in the mind. That one *knows*.

Most Christians are like the old lady who was on a ship during a great storm. She went to the Captain and said, "Now I want to know just how bad it is." He told her plainly that they were in a very desperate and helpless condition and finished by saying, "We will have to trust in God," and her reply was, "Oh, dear! has it come to that?"

A close analysis shows that faith is the foundation of all that man does. The doctor says that faith must accompany the drug, before he can have any great success. I remember a story a lawyer told me. A certain attorney was subject to periodical headaches. He had some capsules that his physician had prescribed, which would cure these headaches almost instantly. He carried, for emergencies, one of these capsules in his vest pocket and whenever a headache came on he would take one and immediately the pain would disappear. Once when he was just beginning to plead a case he was seized with a headache. He reached into his pocket, secured the little antidote and swallowed it, and immediately the headache left him. He went on with his argument and after he sat down he wished to make some corrections in his notes and felt in his pocket for a little rubber tip that he carried for that purpose, but instead of the rubber tip he brought out a capsule, when he discovered that he had swallowed his pencil tip instead of the capsule.

This was an exhibition of a faith that deceived itself. Suppose that we should concentrate that same faith on the invisible, the real things, the things of the

mind, how wonderful would be our demonstrations. How strong we would become in the mighty working power of the Spirit.

Jesus Christ told his followers (and we are all his followers), to go forth and do the works; raise the dead, etc., and do even greater works than he did. How? By exercising spiritual faith, by increasing our power through exalted ideas. We must raise our faith to the very highest in us, and rest in the assurance or Substance of its reality.

Jesus Christ had faith in God, and this gave him faith in all men. Spiritual Understanding reveals the universality of all things. When they brought to him the lame man on the couch, letting him down through the ceiling, he healed him, as he said, "Because of their faith," not of the man himself, but of those who brought him. The faith of his neighbors in the power of the Spirit, did the work for the sick man.

In our Sunday School lesson today there was one miracle of healing after another. First the ruler called Jesus and said, "Come and lay your hands on my child." On his way they were met by the woman with the issue of blood, and the Scripture states that the many physicians had not healed her, but even made her worse.

We believe that doctors are doing the very best they know, but if they would only approach a little closer to the spiritual what a wonderful work they might do. You know the doctors are giving less and less medicine every year. They recognize that there is something back of medicine.

Nearly every doctor of large experience will tell you that he can get the same result with a little sweetened water as with drugs, if he has the confidence of the patient. If the patient can be made to believe that the drug is going to work in a certain way he will carry that idea out to the letter.

Jesus Christ had this higher power, and he healed through the Word. He is the Great Physician. He is

the one whom we are to follow; whom we are seeking to imitate, and we do it through laying hold of the Spirit. I would say to you, if you want to do the works of God you must follow Jesus Christ. If you want to elevate yourself out of the physical, have faith in God, and cultivate that faith through affirmation. The Lord's Prayer is continual affirmation from beginning to end.

It has been our experience in developing the faculties of mind, that the more we affirm a certain thing, the stronger it becomes. But we must have the understanding that our relation to God is as Father and Son; that we exist in the One Mind as a working idea, and that that idea does work in us, as a higher kind of man, even Christ.

* * * *

WHEN THE KINGDOM OF CHRIST IS COME.



HE teaching of nearly all people who have given the spiritual side attention, is that there is a movement on foot for the establishment of a new kingdom among men. This is especially brought out in the Hebrew scriptures. The Hebrew prophets looked forward to the time when a Messiah would come who would be the King in the Kingdom of God, but when Jesus of Nazareth came proclaiming himself to be that one whom they had been foretelling, they refused him recognition because they anticipated one who would set up an earthly kingdom. But Jesus himself seemed to have a clear concept of his mission as the forerunner or the beginner of a new kingdom, a new ruling power in the world. If we read the New Testament with this idea before us we are surprised at the number of references to this kingdom. A cousin of Jesus, John the Baptist, was the herald or the one who preceded Jesus in proclaiming the coming of the New Kingdom, and his teaching was

almost identical with that of Jesus. He said "Repent ye for the Kingdom of God is at hand." He went about healing the sick and his object seemed to be a restoration of all things. So Jesus taught exactly in the same way, "Repent ye, for the Kingdom of God is at hand," and he went about healing the sick and restoring men to a certain standard of wholeness, health and happiness.

In order to get a clear concept of this new kingdom we must know something about the constitution of man, because it must be founded on a new kind of man. The old man of the flesh cannot live in the new kingdom of God. Nor can this be built out of material things. It is a spiritual kingdom and all its foundations must be in the invisible or spiritual.

The mortal man when he inaugurates a great movement, calls a convention and gets together all the people interested and they vote on the proposition. But God builds from the unit to the mass. All nature's structures begin with a single cell, and that cell aggregates and grows and grows and produces the complete structure. Now this new kingdom, or mind organism, in which we are right now entering, began with the one man. "He called his disciples." He talked to the few, and the new ideas and relations of man with his God and his fellowman have gradually spread until the whole world is involved. The question with us is, what constitutes in man the necessary elements that fit him to be a member of this kingdom, and if he has not the elements developed, how can he develop them?

Does any nation today recognize Christ as its King? We used to put on our dollars "In God we Trust" but even that has been erased. And yet we are a very religious people. If we should go to our "City Fathers" and ask if Jesus Christ was recognized in any part of this city's government they would say, "No, we do not give any attention to religion." And so with our state and national government. In all the gov-

ernments of the world you would be told that religion is tabooed.

Then Christ is not a very strong factor in the kingdoms of the world apparently, and yet there is a wild scramble very recently among men to be righteous. Where does that come from? It must have a cause, because everything has a cause. Is not the just idea of Jesus setting up its kingdom in the earth? The richest man in the world is trying to form a plan to have the government take his wealth and relieve him of the burden. When the rich young man asked Jesus what farther he should do to get into the kingdom, Jesus said, "Sell all thou hast and come follow me."

Is this the Christ setting up his kingdom? Is it not rather the forerunner, John the Baptist? It is the intellectual man making straight the way of the Lord. Jesus said, "The kingdom of God cometh not with observation," with this outer observance, the outer reform, and yet it has its place. John the Baptist was, according to Jesus, the greatest of those born of women, but in the Kingdom of God he was the least. The outer man, the intellectual, must give up all his goods, all of that which he thinks valuable, before he can receive the real possessions of the Mind.

Nicodemus came asking about the new man, the new state of consciousness, and Jesus said to him, "You must be born again." It does not make any difference how good you are intellectually, how close to the mark your life may be, if you have not gotten hold of this quickening power, this spiritual power, this new life, this something that grows within, your kingdom will not last. A healthy body is necessary to the new kingdom and when Jesus healed the sick he was preparing them for his kingdom.

We find that the people in the church are recognizing the necessity of health, but we question their remedy. Two hundred thousand people are dying every year of tuberculosis and a wide spread fight is being

made against the "white plague," and today is called Health Sunday. All the churches in the United States have agreed on this day to study—I was going to say health—but they are going to study disease. The ministers have been looking into the subject from the doctor's viewpoint and they will tell how the germs spread, and how to segregate the infected, etc., but not a word about the great Healer, Christ. The doctors will doubtless also tell the people how tuberculosis grows, how, contagious it is and how careful they must be, thus sowing the seeds of disease and fear in their minds. Making them stronger and healthier? No; making them weak and fearful.

Jesus Christ, the only real healer, explains that the real foundation of all sickness is sin, and that weakness of the constitution follows indulgence in sin. The only way to heal disease then is to strengthen the life force within man by taking away his sins. Then the power to overcome disease must come from a new consciousness of life and purity.

The doctors say that all you have to do to overcome tuberculosis is to eat plenty of rich food and breathe abundance of pure air. But Jesus said the life must be changed by a change of thought. Neither did he limit the health and life which he gave, to a generation, but that man should have eternal life.

This, then is the foundation of the Jesus Christ kingdom—a planting of faith in the spiritual. The enduring kingdom must receive its forces from the Spirit, it must be formed of Spirit Substance.

You must build upon faith in the reality of the spiritual man.

God is Spirit and everywhere present. This is the starting point into the kingdom of Jesus Christ: "I have faith in Spirit and in spiritual life, in spiritual guidance, in God as a spiritual being working in and through me."

Then the next step is, put your selfishness away. There cannot be two in this kingdom. It is the King-

dom of God, and man must give up. The John the Baptist must give way to the spiritual man, Christ. You must realize that you are the Son of God and that that Son must be always active in you in love, life, and power. The kingdom is for the larger man—the personal man must be eliminated.

The next step is love, universal love. Not the love of earthly possessions, but a love of spiritual things. We must give up the flesh man and all his possessions, and at the same time lay hold of the spiritual man. Then we have everything, although apparently we may have nothing. This is a difficult proposition to those who think in material ideas. You must be able to get away from all thought of material things. "Love seeketh not her own"—"is not puffed up." She is not selfish. You cannot have selfishness and love at the same time. We cannot have this universal brotherhood unless you love everybody. We must love all, because we are all one. There must be in our consciousness a recognition of that universal right of all to all the possessions of the world.

Then there must be this inner growth, which is a fuller consciousness of that new life which comes with the entering into this Kingdom of Christ.

Then the facts are that there is a foundation to this world-wide movement for purer men and better things for all. There is something back of it all and the old conditions, diseases and limitations must pass away. And now the time is ripe for entering into this Kingdom; this attainment of the spiritual side of life; this growing of a new body, and everyone of you can enter in if you only *will* to do so.

No man is a failure who is upright and true. No cause is a failure which is in the right. There is but one failure, and that is not to be true to the best that is in us.—O. S. Marden.

THE LAW OF GOOD

STELLA M. TEMPLEMAN.

"And God saw everything that he had made, and, behold, it was very good."



GOOD is good. This is no new slogan invented by metaphysicans, as some suppose. In the beginning God pronounced everything that he had made *good*. "All things were made by him, and without him was not anything made that was made." There is, therefore, higher authority for this saying than the riotous use of human imagination. Back of these three little words stands God. God said, Let everything be good,—and it was so. The creation of God expressed the nature of God; it was all good.

Whence, then, comes evil, the belief in the devil and his power? Is the devil co-existent with God? No. "In the beginning was the Word * * * and the Word was God,"—nothing else. There was in the beginning but one creative power,—Good. Did God, then, create the devil? How can good create evil? They are opposites, and the tendency of opposites is to destroy each other. God is too pure to behold iniquity. He is Law and, therefore, changes not. "Thy righteousness and thy law is the truth." God is Truth. The devil is a lie and the father of lies. God did not create the devil, for truth can not create a lie.

Then who did create the devil? Let us not shy around this question. let us settle it once for all to our own satisfaction, and, being satisfied, put it forever out of mind. All down through the ages God, Good, has been accused of evil; Peace has been named as the author of confusion; Law and Order have been held responsible for hap-hazard caprice and chance. "Yet ye say, The way of the Lord is not equal. Hear, now, O house of Israel: Is not my way equal? Are not your ways unequal?" The law of the Lord is perfect, the testimony of the Lord is sure, the statutes of the Lord are right,

the commandment of the Lord is pure, the judgments of the Lord are true and righteous altogether. There is no semblance of evil in this Law. Then we must have looked elsewhere, or we would never have seen it. This is just what we have done.

Man has created the devil in his own imagination. "O, house of Israel, are not your ways unequal?" Man has misused his free powers. He is the freest creature of the Almighty God's creation. When he was made God said to him, "Be fruitful * * * and have dominion over every living thing that moveth upon the earth." This gave him dominion over himself. Man was made fruitful. Every attribute of his nature is fruitful and naturally bears fruit after its kind. Imagination is an attribute of man, or mind, and as such is fruitful. Man, in the exercise of this fruitful imagination, in his inherent freedom, closed his eyes to the Light and behold! darkness enfolded him and fear clutched at his soul. In that hour the devil idea was conceived in his imagination. He became vain in his imagination and his heart was darkened. Then he lost his God-given dominion over himself and over the rest of creation and, casting about for someone on whom to lay the responsibility and to fix the blame, laid it upon God, his Creator, the only one higher than himself. He said, "God has made both good and evil, he is the author of peace and confusion, the God of love and the God of hate. He is a variable God, loving me when I obey him, hating me when I disobey, planting me in righteousness, plucking me up in fury and then repenting of the evil which he has done after it is all over."

A changeable law is no law. A variable god is no God. Man is not the creature of a God of human attributes, but God with human attributes is a creation of the misused imagination of man. "There is one come out of thee that imagineth evil against the Lord." "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of

his imagery?" Are not your ways unequal? "Therefore, I will judge you everyone according to *his ways*, saith the Lord. Repent and *turn yourselves* from all your transgressions; so iniquity shall not be your ruin." Cease to imagine evil and imagine good. Yes, *imagine* "All is good," even though you may not be able to see how it is. Imagination is the imaging power,—the mirror of thought. When you imagine "all is good," you will soon begin to discern that you are not making a vain use of your imaging power, but are causing it to perform its true function. You will discover that it is reflecting Truth. You will see that God's decree, "All is good," has come down to us through the ages unchanged and is, indeed, Law. You will awake to the yearning love of the Father, calling you, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" You will begin to realize that you have within you the power to obey the Father, even to making you a new heart and a new spirit, or changing your old thoughts of good mixed with evil for the ever new thought of God,—all Good. You will believe the Father when he tells you he does not want you to die, but wants you to live. "For I have no pleasure in the death of him that dieth, saith the Lord. Wherefore, turn yourselves and live ye."

Don't sit back with folded hands and darkened thoughts, waiting for God to let you die and then save you afterwards in some mysterious manner. God has done and is doing his part fully and completely. He has given you dominion over yourself. *Turn yourselves and live ye*. You are what you image yourself. Your thoughts make you. Turn your *thought* to God. Keep your eye single to good. Fulfill the law. Be single minded. Then you will fulfill the law in your body and affairs also. You will realize that "All is good" is *your* law and that it is true; and your whole body, mind and soul shall be full of light.

SACRIFICE

Give thyself, thy soul, thy body,
 Wouldst thou tread the narrow way
 Marked for esoteric pilgrims
 To a purer, fairer day!
 Give thy sacrifice so freely
 That thy heart forgets its pain,
 Covers every mark of sorrow
 Letting only peace remain.

Tear the idols from thy bosom,
 God and fear and selfish pride,
 Love of leaning on another
 Whom thy soul has deified,
 Thoughts of self or separation
 From the universal whole,
 Love of sympathy in sadness—
 Tear these idols from thy soul.

Manfully admit the message
 That from thee no man can take
 What was never thy possession.
 Know that soon thy soul shall wake
 To the truth that *all* belongeth
 To the heart which knoweth none
 Save the Father, God, who bore it,
 And humanity, his son.

As thy soul retreats within thee,
 All that thou hast put behind
 Follows freely. One with all things,
 Owning all thy soul resigned,
 To be used for God who gave it,
 Humbly shall the Path be trod;
 Sacrifice is empty language
 To the soul that serveth God.

—*Ariel.*

SELFHOOD

CLARENCE J. GUNN.

"Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."—*Tennyson*.



OUR first duty, then, lies in attending to the individual and those higher needs of the individual echoed by saints, sages and teachers of past and present time. Christ insisted upon this duty to self. Before attending to others one must right himself. And the duty to self becomes the duty to the community at large. "Cast out first the beam out of thine own eye, and then shalt thou *see clearly* to pull out the mote that is in thy brother's eye." In other words—first engage in self-improvement, self-knowledge and control, in order to *see clearly* how to set about rendering assistance to others. All good you are capable of expressing comes from an interior self and as the stream can flow no higher than its source see that the source is pure. See that the intentions and motives are good and sincere. We have then first to consider self. This is a primary requirement in progress.

But what is this *self* that we are admonished to pay such heed to? We might easily conceive of a number of different selves enveloped in our organism. The reasoning self, the emotional self, the conscious or objective and the subconscious or subjective self. At times we become devoted to one of these many phases of self and hence result corresponding thoughts and feelings. It is of utmost importance what you hold yourself to be in thought. A writer has said, "If you take yourself to be just an animal, you will live as an animal, probably a civilized, scientific animal. But if you recognize that involved in you, as your true Self, is the very Cause and Power and Substance underlying the whole phenomenal universe—if you have a new self-idea which identifies you with the Universal God—your career will be a progressive career, victoriously expressing that

true, good, mighty Self." Another, writing upon this subject has said, "Wonders and growth are possible to him who believes in a better self than has yet appeared in him, and laboriously digs it out."

One may justly enquire whether there is a danger of vain self-glorification or a grain of selfishness in this desire for self-power. Does this self-seeking spell selfishness? All motives, ambitions and desires must necessarily take rise in self. The question then becomes—What will distinguish a rightful self-interest from a wrongful selfishness? Is this self-betterment aim a sign of selfishness? This is all a question of motive. What is the motive back of all effort? Christ said—"Seek ye first the kingdom of God and his righteousness; and all these things (food, clothing and comforts), shall be added unto you." If we misinterpret his injunction and commence seeking the kingdom *in order to secure the added things* then it is a true indication of selfishness. It is when the kingdom is sought irrespective of mundane considerations that selfishness may be said to be absent.

The higher self within demands the higher food but not for the glorification of self alone but that it may impart to others of its abundance. One cannot identify selfishness with this divine selfhood because it is a fragment of a still greater Self; the Self in which we all "live, move and have our being." Promptings from this higher Source are at the very basis of true spirituality and in responding, we voice not merely individual longings, but *universal spiritual demands*. What this higher and diviner self demands is for the good of the whole. In a true sense you are not your own property, you do not belong to yourself alone. We are all brothers and co-workers together under one supreme ownership. Whilst you think yourself a separate being and a completed entity having separate wants, your thoughts and actions become tinged with selfishness. Those noble desires come from a part of you which in reality is not

you, in the sense that you have so far considered yourself a complete and isolated unit in this physical universe. You have not yet recognized the *larger selfhood*.

The recognition of true self-hood will not be the outcome of a wrong self-abnegation nor a partial loss of individuality brought about by rigid asceticism. It must be gained by a more positive process; a recognition of one's inherent powers and capabilities to draw upon the spiritual supply and transcend all influences that would destroy or turn aside true self-realization. In order to accomplish the greatest good in the world it is necessary that the right use of all you have and of all you can become through harmonious self-development is thoroughly compatible with the highest usefulness.

Be not afraid to make a demand for the things you wish, but let your demands be *unselfish*. It is not selfish to demand health and strength for one's self; but when such requirements are sought for the benefit of self only to the exclusion of the needs of others it takes on the nature of selfishness. We should demand for ourselves *and for others* and hold on to those thoughts which attract to us our desires. We should meditate upon *perfection, strength, beauty and holiness* and thus draw to ourselves these blessings.

What is it you most desire? A writer has well said—"He who seriously desires any worthy attainment can get it, if he unites that desire with perfect faith that the good he wishes will come to him. Once he grasps the full power of the ego within him, he will know that desire implies in itself the power to reach and satiate it." If your aims be high and pure, if you are actuated by high motives, you will attract by thought and conduct what is best for you. Your self as you have been wont to think of it is only a segment of a *deeper self*. You are joined to a *larger self*. This thought you should dwell upon often and try to realize what it means to be so connected. What vast accomplishments you would

perform were you to fully realize this truth. In the language of another exponent of Higher Thought—"If you recognize that, involved in you, as your true Self, is the very Cause and Power and Substance underlying the whole phenomenal universe—if you have a new self-idea which identifies you with the Universal God—your career will be a progressive career, victoriously expressing that true, good, mighty Self."

"LISTENING TO THE SILENCE"

LOUISE ADRIAN.

I am "Listening to the Silence," and I hear
 A song of joy that to the world is still.
 Anthems of power and praise come to my ear,
 And undertones of strength and might and will.

I revel in the silence as I feel
 The joy of being with my God apart,
 In that vast region where he doth reveal
 His glorious truths unto my wondering heart.

And in the silence is the truth made free,
 "All that the Father hath is mine," and now
 I know that what is mine will come to me,
 I do not ask just when, or where, or how.

Now, in the stillness, there doth come to me
 A confidence no tongue or pen can tell.
 A vision of what is and what will be.
 I am "Listening to the Silence." All is well.

All the doors that lead inward to the secret place
 of the Most High are doors outward—out of self, out
 of smallness, out of wrong.—George Macdonald.

Thou shalt be served thyself by every sense
 Of service which thou renderest.

Elizabeth B. Browning.

BIBLE LESSONS



CHARLES ^{BY} FILLMORE

Lesson 4. July 24.

THE TRANSFIGURATION.—Matt. 17:1-8, 14-20.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

2. and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Elijah talking with them.

4. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their faces, and were sore afraid.

7. And Jesus came and touched them and said, Arise, and be not afraid.

8. And lifting up their eyes, they saw no one, save Jesus only.

14. And when they were come to the multitude, there came to him a man, kneeling to him, and saying,

15. Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. And Jesus answered and said, O faithless and per-

verse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

18. And Jesus rebuked him; and the demon went out from him: and the boy was cured from that hour.

19. Then came the disciples to Jesus apart, and said, Why could not we cast it out?

20. And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

GOLDEN TEXT—*This is my beloved Son, in whom I am well pleased; hear ye him.*—Matt. 17:5.

Going up into a mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual view-point.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists "N-rays." Mental seers and psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but animals, plants, and even stones. Their claims have been considered chimerical until in the last few years science has found that it can measure the force of these invisible rays, and it is taking them into the realm of so-called *exact science*.

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, and especially the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the I AM (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which

eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep," when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When this conviction comes of the unity of the I AM with its Spiritual Source, there is neither denial nor affirmation, but simply I AM, Jesus. Holding the peace and telling no man, in those days, any of the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from the material. The limited mind cannot grasp the powers of the unlimited. For example, it sounds like a fairy tale to say that in a certain exalted state of prayer and affirmation we can treat every member of the Society of Silent Unity in a moment of time, and bring greater results than through repeated "denials" and "affirmations" on the lower planes of consciousness. This is but an example of the radiant comprehension and power of the Superconsciousness, or Mind of the Spirit.

Lesson 5. July 31.**A LESSON ON FORGIVENESS.—Matt. 18:21-35**

21. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, that owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother, from your hearts.

GOLDEN TEXT—*For if ye forgive men their trespasses, your heavenly Father will also forgive you.*
—Matt. 6:14.

The measure of forgiveness in God is unlimited, according to this teaching of Jesus, and right here, if

not in many other places, he puts a negative upon everlasting punishment.

God is here illustrated as the King, whose servant owed him ten thousand talents (about \$20,000,000). When the servant could not pay, he was fully forgiven the whole debt. Yet that same servant had an account of a hundred pence (\$16.00) against a fellow-servant, whom he took by the throat when he could not pay, and finally had him cast into prison. When this was reported to the Lord he had the unjust servant brought to him, and called down upon him the law until he should pay the fabulous sum which he owed.

Thus is shown the relation of man to his fellow-man and the Principle of Being. We live in and think through a universal ether that is more sensitive to our thought vibrations than the most finely-keyed musical instrument to the vibrations of sound. This is the translucent substance of the "kingdom of the heavens," and it records every emotion, every thought, every word sent out by us. A feeling or thought of anger, or revenge, or injury of any kind toward another, sets awirl with violent discord this Mother Substance, this White Shekinah, and the beautiful forms which it is constantly pushing out from the Center of Being are broken and distorted. It is here that man incurs the great debt to Mother Nature of "ten thousand talents." This he can never pay through his own effort; yet the Wisdom and Love attributes of Being may be called into expression by man, and through their smoothing and harmonizing power all this turmoil be reduced to order. Thus the great debt which man owes is paid by God.

But this Wisdom and Love of God can never make conjunction with the Mother Substance, the Lamb of God slain from the foundation of this mortal world, until the mind of man is like unto the mind of God. Then here comes in that most vital lesson of forgiving offenses to the uttermost in order that you may be God-like and bring down this kingdom of the heavens unto

the earth. The measure of the wrong or injury done you by another should not be taken into consideration. The Jews thought it God-like to forgive seven times, but Jesus said "seventy times seven," which implies unlimited forgiveness.

Lesson 6, August 7

JESUS ON THE WAY TO JERUSALEM.—Matt.
19: 1, 2, 13-26.

1. And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan;

2. and great multitudes followed him; and he healed them there.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why asketh thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

2. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel

to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon *them*, said to them, With men this is impossible; but with God all things are possible.

GOLDEN TEXT.—*But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.*—Matt. 19:14.

Jesus was continually talking about the kingdom of heaven, or heavens as it is written in the original. The disciples, in material consciousness, looked upon this kingdom as a new government which Jesus was to establish in Judea. This is typical of the illuminated intellect, which is most desirous of having a high position in that kingdom. Many perceive the Truth but do not enter into tangible consciousness of its presence. Why? Because they do not make a place in their minds for the new and higher ideas.

This realm of the heavens lies all about us, within us, and without us. Its matrix lies all about us, within Mind are all the ideas that make for harmony in existence. This realm of the heavens may be projected into *existence* in just one way, and that is through the mind of man; hence the kingdom, or ruling power, of heaven is within you.

Then, how shall the mind of man enter into this kingdom? By letting it enter into him. To do this the mind must become receptive. It must take that attitude which will let the Divine Ideas flow in. This is what Jesus illustrated by setting the little child in the midst of them.

The mind of man must be taught anew by the Spirit of Truth and led into the kingdom step by step. To open the mind to this instruction one must become as a little child just entering school, ready and willing to accept as truth what the teacher tells it. It is this meek, humble, and teachable mind that makes one great in the kingdom of the heavens of Spirit.

There are teachers who assume to guide the children into the kingdom of God, yet who themselves are not true to its pure spiritual character. They teach many doctrines but leave out the living Christ as the one and only guide. It is these who are responsible in making "one of these little ones which believe in me" to stumble. In the mixed thought of the world this sort of "offense" will inevitably come, but "woe to that man by whom the offense cometh." The law of cause and effect cannot be set aside, and whoever takes the responsibility of teacher for another soul, and even through his own ignorance leads that one away from the Christ Spirit within, will suffer the consequences.

Hence, if your hand, or your foot, or your eye, cause you to stumble, cut it off and cast it from thee. The "hand" represents the doing of things, and the "foot" going into ways which may cause one to stumble. The eye is the symbol of that searching out quality of mind which would see *every thing* and choose that which best suits. This all represents that eager reaching out for truth, running after truth, and looking *out* for truth, which is so prevalent in the world. It is better to enter the kingdom "maimed" in these various fields of occult knowledge than to have them cause you to stumble as to the Truth itself.

The Rich Young Ruler is personality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

Personality is selfish for eternal life and strives to attain it.

Personality does not know the Real Good.

Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If there is trust in riches, trust in God is weakened and the soul is not equal to the discipline necessary to the higher life. It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. God only can make the condition necessary, and it must be a compact between the man and his creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the Good, and dedicate everything to that end, and make himself a steward of the Father, he might enter into the Kingdom.

Giving up all trust in the help of relatives and earthly possessions and following the guidance of the Higher Self brings as a final reward a consciousness of the Real, upon which these outer conditions rest. According to Rotherham's translation the last clause of verse 30 of this chapter is, "And in the age that is coming life age-lasting."

Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are laying up a store of true thoughts in the heavens of the mind, that must eventually precipitate into visibility and make them prominent lights in the spiritual firmament.

Lesson 7. August 14

THE LABORERS IN THE VINEYARD.—Matt.
20:1-16.

1. For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing in the marketplace idle;

4. and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and the ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

8. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.

9. And when they came that *were hired* about the eleventh hour, they received every man a shilling.

10. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

11. And when they received it, they murmured against the householder,

12. saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

13. But he answered and said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a shilling?

14. Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

16. So the last shall be first, and the first last.

GOLDEN TEXT.—*But many shall be last that are first; and first that are last.*—Matt. 19:30.

This lesson illustrates the law-making power of man in the Kingdom of Mind.

The "householder," or landlord, is man and his vineyard is the body. The "kingdom of heaven" includes both mind and body and Jesus illustrates in many parables how a cultivation and adjustment of both are necessary in order that the law be fulfilled.

Physiologists have discovered that the body is a perfect beehive of little workers, and they express astonishment at the intelligence displayed by cells and corpuscles in their labors. All that goes on in the organism is directed by man consciously or unconsciously and his every thought sets up action in the cells and they do what he wills.

A thought oft repeated settles back into the sub-consciousness and a function is established that builds up a definite tissue. The thought of fleeing swiftly from an enemy makes the limbs and muscles of the deer. Darwin says that the long neck of the giraffe is an example of adaptation to environment. The giraffe likes the tender branches on the tops of trees and by constant reaching to obtain them has elongated his neck to meet the emergency. Darwin cites many examples of this adaptability of animals to conditions, but credits the cause to environment instead of intelligence. Desire is a phase of will, and when the mind of man, or animal, or even the plant, *desires* to attain a certain end the necessary machinery of mind and body are set into action to bring it about.

When man learns that he has power to make harmony, or "heaven," in his "vineyard," or body, he is energetic, he is out "early in the morning."

In the kingdom of mind time cuts no figure. The compensation is the same whether it be the third or the eleventh hour when the thought was put to work. The more one uses thoughts along right lines the more expert he becomes. This being true it is plain that the last thought shall be first and the first last, because the last has the larger capacity.

A young man recently, in one of our meetings, related this experience: Before taking up this study of the power of right thought he had been in the habit of relieving his mother and sister of headaches by rubbing them. After working here a few months he returned home, and when called upon to heal the headaches of

his relatives he found his power had increased so that they could not stand the vibrations when he touched them. He then explained to them the new way he had learned of realizing the truth and let the thought do its perfect work without physical contact. The results were much more satisfactory and a better understanding of the law of life resulted. Here again was illustrated that those put to work at the eleventh hour were better than the third hour workers. "So the last shall be first, and the first last."

It is the thought that you send out into the world that returns to you laden with love or hate.

If you are a lover of your kind—your kind will love you. It is only in novels that the cold and haughty heroine is the one who holds hearts as footballs with which she plays.

The best beloved people of the world are the ones who love the most.

The people who do things for love's sake—the people who think loving thoughts—these are the ones that win love in abundance.—*Selected.*

When the will of Patrick Henry the great statesman of Virginia was read, the following statement was included:

"There is one more thing I wish I could leave you, —all the religion of Jesus Christ. With this though you had (apparently) nothing else, you would be happy; without this, though you had (apparently) all things else you could not be happy."

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—I Thess. 5:23.

"You can conquer anything with an idea, provided it is the idea for the time."—*Napoleon.*

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing.

EDITED BY MYRTLE FILLMORE

EDITOR'S NOTE—*Miss Shanklin's fourth article on "The Child" will appear in the August Unity. Apropos the discussion of helpful knowledge on the Child Question, I am making copious extracts from an exchange, which though not strictly a metaphysical magazine, is edited by an M. D. who is waking up to the fact that Mind plays the important part in healing. It is a wholesome, helpful article, telling in simple language the every day needs of the growing child. It should be understood that nervousness has not its cause in food and material conditions alone—the primal cause of it is inharmonious thought-atmosphere and ignorance of the laws governing the soul-life.*

NERVOUSNESS IN CHILDREN

CAUSES AND CURE



NERVOUS children are the product of modern life—the result of too much attention of the wrong kind and too little attention of the right kind. Ranging all the way from fidgetiness or irritability to St. Vitus Dance and epilepsy, and including variable temper, capricious appetite, indigestion, insomnia, nightmare, supersensitiveness, and many other symptoms and affections, nervousness marks a large proportion of American children today, and according to the physicans who have studied the subject the number is increasing.

The causes are comprised in the whole tendency of our late Nineteenth and early Twentieth Century civilization, which is, to spend itself in Getting rather than in Living.

More than anything else today, an art of living is needed that shall be based upon life's true purpose. What we live for must always determine how we live. It is to ignore the purpose of life merely to live to get, whether the object of that getting be money or fame, learning or lands, automobiles or flying machines. What we are here for is, that we may live and grow; that we may develop from unformed, natural-minded infancy and youth to strong, sweet, spiritual-minded manhood and womanhood. For, how else can we become fitted for the life that endures? Just as soon as we assign all our over-valued possessions to their proper place and rank according to the service they render this great end, the fever for acquiring them, which now eats up life, will leave us, and we shall begin to convalesce from its ravages. Among the ails that will speedily disappear will be this advanced form of disease we call nervousness of children.

The trouble in the first place has originated in the wrong life of adults, as just stated, and by adults it is perpetuated. Transmitted to children by the inheritance of the nervous temperament—large top-head, weak cerebellum, and body correspondingly unbalanced—and established and increased by the environment with which such parents surround their children, it can be cured only by arousing the parents to a sense of the situation.

High-strung, emotional parents and parents in whom intellect plus emotion far overtops the body-brain, must stand guard against the erratic tendencies of their own natures—and thus in a measure secure a balance in themselves; not otherwise can they bring up healthy children. Such parents naturally stimulate precocity in their children, desiring them to shine, mortified if they fall behind at school, continually emphasizing the mental and ignoring the physical—unless to coddle their young ones and worry about their health, than which no

course is worse—until the health of the children is ruined.

Instead of all the instructing and entertaining and coddling they receive, such children need to be let alone, need from the first to be encouraged in physical pursuits and outdoor play, and allowed to learn first-hand from their own observations and experiments in Dame Nature's unrivalled school and laboratory. They need to dig in the dirt, to garden, to watch plant and insect and bird, to build dams and bridges and reservoirs after the rain; to play in the snow in winter, finding their elixir of life in the clean, frosty outdoor air.

All letting alone of young children—or children of any age—implies the right kind of oversight; the oversight which withdraws itself from observation, even as Providence conceals from us all its constant watchfulness and care. The watchful non-interference provides the environment, and only steps in to sympathize, to answer questions, or to save the child from harm.

Ambitious parents, of the mental temperament, read to their children too much, instruct them too much, or in some way meddle constantly, so that natural healthy mental growth is interfered with, physical development is retarded and the individuality of the child suffers. A wordy method of dealing with children is vicious; it confuses the child and produces nervousness.

Moral and physical development are more intimately associated than moral and mental growth. Teach a child to carry himself well, to walk well, to bring his body under control of his will, and this physical culture wonderfully aids in teaching him obedience and rectitude; it is the very foundation of character-building. There need be no anxiety about the mental development of children thus managed; with very little direct teaching it will keep pace with their physical and moral growth. Nervous children should not be sent to school—to such schools as we now have—until a good physique has been acquired. Normal children beginning

school at the age of eight to ten learn so much faster than those entered earlier that they usually quickly overtake them, proving that children generally are put in school too young. In the old days of the little red schoolhouse, going to school early did not so much matter; for three to six months in the year, with a term of only three months, did not act with the same steady strain as the grind of nine months by which now most of the children are schooled.

Frequently, however, great mischief has been done the child in infancy by inconsiderate parent or nurse. Too many of these treat the infant as a toy, a plaything, a pet animal to be stirred up and put through its paces. The father pounces upon his offspring, tosses it in the air, jumps it, trots it, makes it laugh, and arouses its nervous system to the highest pitch of excitement, under the fond delusion that he has a right to, and that the baby enjoys it. He ought himself to be bounced in a blanket, if not ridden on a rail, for then he might see his conduct in its true light.

It is a great aid to the upbuilding in the child of a healthy nervous system to keep the infant quiet, to let it alone except when it requires attention, to talk to it quietly and soothingly, and then to give it freedom as it develops, save for requiring implicit obedience to the few necessary commands; and withal keeping close with ready response and sympathy in answering its needs and questions.

Children are often fed into nervousness, and the already nervous are fed into "fits," under the unwholesome dietetic customs of the day. I had under my care last summer a twelve-year-old boy of extreme nervous type, who on the advice of his doctors had been fed freely upon meat, cream, butter, eggs and milk, with the object of "building him up." The result was that he was a pitiable creature, twitching and jerking, and as thin as ever. His irritability was extreme and his fits of temper almost uncontrollable. From the time that

he went upon a vegetarian diet, with no "stuffing," he began to improve, and so soundly converted is he today against meat-eating that nothing will induce him to taste it, though he at first rebelled strongly against giving it up.

Nervous children especially are injured by sugar and by excess of grain foods—bread of all kinds, mushes, puddings and the like. The wheat bread eaten ought to be whole-meal bread, with all the bran in it, but even this should not form the staple of the diet. Fruits, fresh and dried, may be eaten freely, provided an entire meal be made of them, with only the addition of a few nuts or a bit of fresh cheese, or a little cottage cheese. Uncooked and cooked vegetables at another meal may be eaten with eggs. Bread at another meal may be eaten, buttered, with salad vegetables, radishes, onions, lettuce, etc.; or, bread and honey, with a cup of milk sipped afterwards. Beans may form the staple of any occasional meal, at which some of the more watery vegetables constitute the bulk. Potatoes and sweet potatoes ditto. But whenever one of these heavy vegetables is eaten, bread should be omitted. otherwise there is certain to be fermentation and increased nervousness.

In a word, feed children(as well as older persons) less grain and more vegetables; feed them plenty of fruit, but do not combine fruit in the same meal with bread and other grain foods. And do not allow eating between meals. If in the fruit season this is impossible, then cut out the grains until the youngsters are ready to abstain from fruit long enough to get ready for a bread meal and to digest it. On this plan nervous children will have a chance to outgrow their weakness.

Children of delicate nervous organization should not be bathed every day, nor given warm baths, except as special treatment for acute disease. Too frequent bathing and warm bathing exhaust the vitality, deplete the nervous energy. They should, however, have as pro-

longed an air bath daily as circumstances permit; there is nothing more invigorating—nor cheaper. They should go bare foot as much of the time as practicable, fearless of hookworm in any climate; hookworms never hurt those whose diet and general habits are reasonably good.

The clothing should be as light as comfort will permit—two thicknesses of cotton or linen is ample in summer—one might be better, and none at all best. Nervous debility is increased by muffling the skin, especially in warm and mild weather.

Above all, the outdoor life for nervous children. Sleep will be better for it, and much sleep is one of the most important considerations. Children should never be awakened. Nervous children ought to be in bed at eight o'clock in the winter and at eight-thirty in summer. If they do not nap in the middle of the day, they should be encouraged to lounge on the grass in the sun after the noon meal.

Some simple religious truths inculcated in the child mind tend to allay nervousness, as well as help in the teaching of obedience, and should never be neglected. And I return to my first charge, which is, that the greatest need today is a deepening of the religious sense, which shall make life a consistent, rational and dignified thing, and not a wild scramble to get things for the sake of getting things.

Postscript:—My conscience pricks me for having omitted to give medical science its due in contributing to swell the ranks of nervous children.

Poisonous drugs, serums, vaccines, and surgical operations to cure disease, where employed in the treatment of children, constitute the greatest crime against the child ever perpetrated. The child who has been subject to these practices has suffered injury, and then some are killed outright. Of the survivors, a large number of them are now in the nervous class, their prospects for efficiency and long life exceedingly slender.

No one should forget that it is these practitioners of an obsolete near-science who are annually importuning Congress to set them up in a Government Department, so that they may have fuller and freer access to the children—and feel more certain of their pay. Calling the proposed establishment a Department of Health does not alter the character of the practices done and advocated by those who are to constitute it. It is amazing that the euphemistic name should deceive so many good people.—*Lora C. Little in Health-Culture.*

POINTS FOR PARENTS

Be patient and gentle with your children—flowers cannot stand rough handling.

Do not dominate the child; rather seek to call out and direct its budding energies.

The infolded soul of the child, like the infolded petals of the bud, must push out from *within* to bring forth the perfect blossom.

Keep the mental soil of your home enriched with true and loving thoughts.

Furnish your child-plant with plenty of the sunshine of joy.

No secret sin or petty deception can be practiced by parents without sooner or later finding its way to the surface through the child.

Be yourself all you would have your child become.
“Example is better than precept.”

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

Some months ago one of our readers asked for a form of table grace for her family. This demand has been met with an inflow of supply through these pages ever since, from those who are interested in the matter of "Remember to give thanks always."

The *Blessing-Page* has become an established feature of the Home Department now, and is open to all who have something good to offer in this line. The German idea (spoken of by Rachel Knight last month), laying a spare plate for the "Divine Guest," at the table, has wonderful suggestive power in it. There could be no careless eating and drinking with such a reminder before us; there could be no unprofitable conversation or discordant thinking with the expectancy of that waiting plate at our table.

I remember when a child, we lived near a settlement of Quakers, and my father often adopted their form of grace—deep and reverent silence, with bowed head—before the meal was served. I always liked that kind best—it seemed so restful and sweet. We need to practice getting still, that the gratitude and thankfulness of our souls may enter into the chemistry of our digestion.

These three forms of grace are all we have received, so far, this month:

*"Some hae meat and canna' eat,
And some wad eat who want it;
But we hae meat and we can eat
So let the Lord be thankit."* M. L.

Father, while we partake of these thy bountiful blessings, with thankful hearts, we praise and thank Thee that Thou hast filled us with the Living Substance of Intelligent Life.—H. M. S.

I am sending you the "grace" we use at table, viz.:

"Blessed be the Lord, our God, who daily loadeth us with benefits. We thank Thee, our Father, in Jesus' name."

(I think it implies so very much.—H. B. S.)



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or **UNITY** and "Christian Healing," by Charles Fillmore, \$1.45; or **UNITY** and "Lessons in Truth," by H. Emilie Cady, \$.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,
 Unity Building, 913 Tracy Ave.,
 KANSAS CITY, MISSOURI

CLASS THOUGHT

JULY 20, 1910 TO AUGUST 20, 1910

HELD DAILY AT 9 P. M.

*I Press Forward in the Courage and the Boldness of
Divine Faith.*

PROSPERITY THOUGHT

JULY 20, 1910 TO AUGUST 20, 1910

HELD DAILY AT 12 M.

My Support is in Doing the Will of God.

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

If you would be well you must make it a business, practicing it as patiently and as unfailingly as you perform your household duties, exercising it as constantly as you do the power to breathe and think. Health is a matter of keeping the mind right; it grows in the life by the same method that other mental capabilities expand. Anyone can be well if he will practice health. Like the child in school, we must study our lesson, the lesson of health, daily, must run it over in mind, that we do not forget, and we must triumphantly and confidently acknowledge that we have it. Health cannot be bestowed by another any more than learning can be. God pliantly yields himself to those who are wise to lay hold of him.

* * * *

If you want to demonstrate success you must think about success all the time. It might be that you would consider some of the things leading to success, but you must not think of them as failure or in any negative

way. Do not think that which you would not want demonstrated. Look for the good in every proposition. The only thing that ever brings man into failure is discouragement in his mind. You cannot fail, you cannot be sick if you look for the good and only the good and hold it in your hand.

* * * *

Whatever experience comes to you see if you cannot get some good out of it. If you cannot get from under it at once, there is some good lesson in it for you. Ask the Spirit to show you the lesson.

* * * *

The first thing necessary for your healing is to drop all thought of what the doctors have told you. It is not true in Spirit and therefore not true at all.

Then see God in your flesh. Know that every cell in your body is alive and intelligent with the Life and Intelligence of Spirit. Put this into the form of an affirmation and hold to it regardless of everything.

You will be wise to discontinue everything of a psychic nature and confine yourself to the spiritual. You will find peace, and harmony, and health when you say with all your heart to the Father, "Thou Only."

* * * *

Hold for the adjustment of strength in your being. Your bodily forces must be set in order, and to do this you must ask the righteous Law to establish its dominion in you. The domestic condition will also be harmonized through taking this position. There is nothing that can resist the power of the Infinite Harmony, and we must all make it a daily occupation to set our lives into the current of that harmony. In so doing we shall make ourselves free from the friction that the outer world invites.

* * * *

Every man who accomplishes things sees first in his mind what he wishes to work out. He puts away all doubt. It makes no difference how small or how large the thing you are doing may be, if you have an

unlimited confidence in your ability to do that thing, you will do it. Nothing can in any way impede or defeat you.

Faith is the highest expression of believing or confidence. It is that something in man which says, "I believe in the possibilities of things that I cannot see." I believe in the possibility of the Divine Mind doing in this age, right now, everything that was ever accomplished in any age. Believing in that and holding to it, putting out all doubts, and whatever suggests failure, the thoughts of faith begin to accumulate Substance, and fulfillment follows.

* * * *

A thought can be specialized between two people when they are in *spiritual* understanding and *soul* sympathy. Thought transference between people in mere intellectual understanding is always open to inspection by other intellects of like thought. But the spiritual is a much higher and finer realm and its laws act under principles like mathematics or music. Certain notes in the musical scale vibrate in unison while all the others remain dumb. This illustrates the interchange of thought between two spiritually poised people. Jesus emphasized this law in Matt. 18:19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

* * * *

What you term as "horrible truth" is no truth. It is simply a false habit you have allowed to grow on you as a parasite. If you refuse to nourish and feed it you may rest assured it will quickly and quietly pass away.

All torture and suffering will easily and readily be done away with, if you freely and willingly let the Spirit work in and through you. Recognizing yourself one with the Father, joining your will with God's will, your task will become easy and you will realize the Truth of this statement: "I can do all things through Christ, which strengtheneth me."

We do not deem it necessary to go anywhere in order to find God, and in him find strength, freedom, health and satisfaction. God is everywhere-present, and ever ready to heal and help those who really trust him and seek him with their whole soul and heart.

Do not trouble your mind by dwelling on the past with all its suffering and misery. The only way to atone for past errors is by making the very best use of the present. Do not even disturb your peace of mind by thinking about what others may have passed through of darkness.

* * * *

Two people may enter a dark room, one carrying a light, which dispels the darkness, but if the other defiantly shuts his eyes, the light is of no use to him. You are already in possession of Infinite forces for Good, but they are useless as far as you are concerned until you take hold of them and put them into practical use. God in you is Life and Light, Purity and Wholeness. It is for you to conform your thoughts and words to this truth, instead of letting them roam about in the wilderness, while your soul is starving for the nourishing, satisfying Word of God, Good.

* * * *

Go right on giving thanks for your blessings, praising and magnifying the good in your mind, body and affairs. As you sow the good seed, so shall you reap a rich reward in abundance of health, peace, prosperity and all good. Do not spare your words of praise and thanksgiving, but keep right on, even when appearances would indicate an opposite result, and your word shall not return unto you void, but filled with the Truth of Spirit. You shall see it established. Carlyle voiced a great spiritual truth when he said, "If there is a harvest ahead, it is poor thrift to be stingy with your seed corn."

God heals; the doctor takes the fee.—*Franklin.*



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17-18.

SOME CHANGES THAT WILL COME THROUGH KNOWLEDGE OF THE POWER OF THOUGHT



ONE of the most interesting subjects for study is the faculty known as the Imagination. It is the forming power of the mind and the images and pictures it makes become manifest in the flesh and in all one's affairs. Pictures of disease work out in manifestation exactly as they are held in mind. Poverty pictures will be manifest in conditions of poverty.

Free-will gives to man the privilege of choosing what kind of thought pictures he will form, and if he so wills, there is nothing to hinder him from imaging only the good, the beautiful and the true. He may image health instead of sickness, strength instead of weakness, plenty instead of poverty, peace instead of discord. The blessing promised to him who sees no evil comes by exact law which we may understand.

All this being true, it is wisdom to keep before one's mind and the minds of others only those things which suggest the desirable. When this is realized, many changes will be made in habits and customs which the intellect has established as right and proper.

Enlightened man will not send forth anything

which leads others to form mental pictures of physical disorder. Therefore the time is coming when advertisements that suggest disease will no longer appear in newspapers and magazines, on bill-boards, or be circulated in any other way. It would seem that the finer sensibilities of man would have long ago stopped this practice for it is sometimes carried so far as to be revolting. The most repulsive diseases in advanced stages are often pictured in the large dailies, and these papers are carried into thousands of homes.

Tuberculosis exhibits are an example of the popular methods of overcoming disease. Nothing could be devised better calculated to spread this error than these exhibitions. Even children are taken to them, and parents are urged to see that their children go. No wise parent would for one instant think of allowing these error pictures to be stamped upon the sensitive mind of the child. Grown people and children alike suffer from the fear these displays produce, and every little cough calls up the ugly pictures and impresses them on the mind with all the power that fear can concentrate.

In this same class of disease preventives are quarantine signs. Possibly the images they call up are not so forcibly impressed as are those of the exhibits, but they certainly do not suggest health.

The present practice of displaying in shop windows crutches, artificial limbs and other such reminders of deformity and disease will one day pass away. Men will become as careful not to sow in the minds of others thoughts that produce disease as they are now of dealing out bullets and poison.

In hospitals and sanitariums the thought of sickness is concentrated and such places are centers, not of life and health, but of disease and death. Sick people, already negative, are taken into this atmosphere and have all that to contend with besides the belief under which they have fallen. Those who are seeking health need the loving atmosphere of the home, and instead of

the continual sight of suffering and death, they should have the cheer and encouragement of life-giving, encouraging words, and the service of those who wait on them for love's sake. Therefore, we may confidently expect these places of ill-health to disappear as the light of Truth shines clearer and brighter.

A new class of doctors is already with us. They know the relation of thought and health and are careful not to discourage their patients. Take away a man's hope, and you take away his life, for no man can live without hope. The old kind of doctors that pronounced the sentence "incurable" is fast passing away. One who knows the power of mind knows that there are no incurable diseases and he cannot be frightened to death by the doctor's verdict. But all have not this knowledge so a great responsibility still rests with the doctors, and will rest with them as long as men believe their word.

Another blessing coming is that change in the minds of men which will lead them to do away with funerals. Jesus practically foretold this time when he said, "Let the dead bury their dead." A recent newspaper article says that the colored people of the South deny themselves necessary food and clothing to keep up lodge dues that they may have a big funeral. This state of affairs is not confined to any race or locality. It is seen everywhere. But it is passing away. Always the finer feelings of men protest against displays on such occasions. One would naturally suppose that the final look at the face of the friend or relative and all that accompanies it would be sacred, so it is a matter of surprise that such a custom as funerals ever became established. Songs are sung that wring the heart, and long afterward the melodies of these awaken the old grief.

If one lets go his hold on life, the best thing for all concerned is that the fact be emphasized as little as possible. When men lose property they do not im-

press it upon their own and other's minds by appointing a day for friends to come and sing sad songs and all that. They make as little of it as they can, especially if they are Truth students.

There is nothing in the old idea of paying respect to the dead, and now the race is waking up and beginning to pay respect to life. Death can never be made beautiful; it has to go from the face of the earth. The sooner it is quietly dropped, the better. It will not go while men make so much of it, and try so hard to fix it up nice. All this energy and effort must be turned the other way; the beauty and glory of life be declared, and the perfection of the complete man, Spirit, soul and body, appreciated.

Among other things that are going out with the incoming of the knowledge of the omnipresence of Life are insurance, wills, pensions and statistics of disease and death. To this list will be added everything that is not founded upon the truth that man is complete now in Spirit, and that all his good is right here. Anything that suggests "rainy days," days of lack and sorrow, the disintegration of man's consciousness, the separation of his Spirit, soul and body, is as sure to go as that Truth is mighty and must prevail. Of this good time coming the prophets have written in strains of triumph that set the souls of men vibrating with joy and gladness. This is "the good tidings of great joy which shall be to all people."

Those who have faith in the new order of things are not idly waiting for its coming. They are busy, patiently renewing their minds and transforming their bodies and some day "All that see them shall acknowledge them that they are the seed which the Lord hath blessed." They are not following the manners and customs of the age which is passing away, but are seeing by faith conditions as they are in Truth, forming them in mind in full assurance that manifestation will follow according to the unchangeable Law of Being.—E. L. C.

BLESSING UPON MONEY

You are now redeemed from all worldly thought and consecrated to God. You go forth to fulfill the Law of Giving and Receiving and bless all through whose hand you pass, quickening them by the Word of Truth spoken into you, to the realization of God the Source of supply, and increasing their good many fold.

STATEMENTS FOR MENTAL DISCIPLINE

I am not weak and negative, and given to brooding.
I am strong and positive and sunshiny.

* * * *

I am not stubborn. I am meek and lowly of heart.

* * * *

I am not jealous or envious. I know that no flesh can long glory.

* * * *

I hold within me no secret satisfaction and vain-glory over any of my personal peculiarities. I am not different from and better than others. I glory only in Spirit.

* * * *

I am not afraid of people. I do not shrink from any one.

* * * *

I am not cowardly. I face my lessons in the courage and boldness of faith.

* * * *

The love of God dissolves all the errors that imprison me and shut me away from fellowship with others.

* * * *

Let the power within me be so wisely used as to make me an inspiration to everyone and a weight upon no one. I am not perverse. I go forward. I do not hold back.

* * * *

I am not afraid of the proving of my faith words.

Let Him Take of the Water of Life Freely.

"The Father which seeth in secret shall reward thee openly." There is no reason why this promise should be applied to the giving of alms alone. It has a larger meaning and carries encouragement for all who feel that the good they do is not appreciated, or that the true words they are speaking are not bringing forth as they should.

The following witness that the faithful are rewarded openly:

SEDALIA, MO.—I write to inform you that the weakness has almost gone out of my knees and that I am getting bet-
and better every day. Two months ago I could hardly walk a block without a cane; now I can walk a mile or more. Since I have begun to realize that we are all one with God and that God exists right here and now, that he exists within you and within me. I have improved, and will steadily continue to improve. When I began to realize the Presence of God and that he is always here, my mind began to change and of course my body was compelled to change also, and I have come to the conclusion that I must look at everything from an optimistic standpoint and never hurry, never worry and always have a smile on my face and a good word for everybody. Of course I return thanks and give God credit for it all. You may discontinue treating me as I am getting along all right. With kind regards and best wishes for your blessed Society and wishing it may do a world of good in educating people to live right and do right, I am yours in Christ Jesus.—W. D. O.

CLEVELAND, OHIO.—On the 23d inst. I telegraphed to you asking help. The surgeon was to cut out a fatty tumor on my side. Instead, it is going away, and engagement with the surgeon is cancelled.—H. D. C.

STRASSBURG, ILL.—I have been taking your treatment for about two years and am in better health than I have been for ten years. You have done me more good than all the doctors I have ever had.—E. P.

PORTLAND, OREGON.—During the past month my health has improved greatly. The tumor in the uterus is dissolving and passing in pieces at my period of menstruation, convincing me that the Spirit of God in me is cleansing my body of impurities.—E. M. S.

DETROIT, MICH.—How inwardly glad I am, how full of quietness and confidence, is not a thing that I can easily put into words. It is because I can see, dear friends. I no longer feel any hesitancy about discarding permanently my still unmended glasses. Enclosed find a gift of gladness, though my thankfulness cannot be measured by words, still less by gold.—D. C. K.

NAPIER, NEW ZEALAND.—I wrote for health and have derived great benefits; almost from the day of writing I seemed to recover.—G. S.

JACKSON, TENN.—My eyes are so much relieved after a month's treatment that now I read and sew and feel no discomfort. Out of my heart there goes such a song of joy and thankfulness that you must feel it and understand it.—M. F. S.

ANN ARBOR, MICH.—I wish to tell you you need not continue the treatment that I telegraphed for. The healing was a wonderful manifestation of the Truth. For a week I had been troubled with the tooth and the dentist had been trying to save it for me. My face and neck kept swelling and the pain was past endurance. At 8 p. m. I wired you and put a Concentration Leaf under my face and laid quite still. By 12 o'clock I was comfortable and slept until morning. There was not a vestige of swelling or soreness left in it.—M. L. H.

PIQUA, O.—I do not know how to frame words strong enough to thank you and God for the relief of my wife. She had been bad sick since the 29th of May, and Friday evening she said she would not take any more doctor's medicine. She placed herself in God's hands and said it was she and her God for it, and had me call the doctor and dismissed him and told him to take his medicine away. She then told me to wire you a message. She had just got over a chill and had a high fever but praise the Lord and you friends, when I got back from sending the message she had no fever and was resting like an infant. She was weak but came out to breakfast Saturday morning and to all the meals since and is getting stronger every hour.—F. D.

BUCKHANNON, W. VA.—Wednesday night of May 25th I thought my son could not live until daylight, so I wired you for special treatment for him. Shortly after he began breathing easier and by night was like a new man and says he has not had such a good night's rest for eight weeks and this morning is very comfortable. We thank you more than we can express. He is improving nicely now.—E. R. F.

My leg is filling out and doing all right and gives me

very little pain, and as for the eczema, it is a thing of the past.—S. W.

SHASTA SPRINGS, CAL.—Every day I realize more fully the truth that perfect freedom is my birthright. All the old fear of conditions have left me, for I now realize there is only One Power and Presence in the Universe, the All-Good and that I am really one with him, that he is manifest in and through me. I have been wonderfully blessed to have come so quickly into the realization. Now I can demonstrate the Truth. If any of the old ideas crop up, such as a sore throat, headache, or the thought that all may not be right, I only have to affirm for a few minutes that I am not bound in personal consciousness, but am free with the freedom of Spirit and then relax and I am quite healed. There is so much else that I feel but it is not necessary to tell you because I know you understand. It is only six months since I found your Society and I now feel so free and happy and well. I shall grow stronger every day through the power of the Spirit within. Please accept the enclosed love-offering with my sincere thanks for your kindness and help.—E. A. T.

LOUISVILLE, KY.—Your treatments for my health have resulted in what my friends and relatives think nothing short of a miracle. I can not count the blessings I have that I did not know of before I came into Unity. I am even able to do the work of keeping a seven room house in order and having it homelike. It has only been four months since I had a dreadful operation. Had I known of Unity I never would have done that which cost us so much.—J. F. B.

PHILADELPHIA, PA.—I received your letter and I thank you very much for the kind interest that you are taking in me. My nerves are much stronger. In fact I was such a nervous wreck I was afraid I would have to go to a sanitarium. I am so grateful to the Holy Spirit and my Unity friends for my improvement.—J. O.

GRAND RAPIDS, MICH.—I wrote you some time since asking for treatment for what I considered a kidney trouble, and I began at the same time giving thanks that I was healed. Soon the trouble disappeared. I should have acknowledged the healing sooner. I am deeply grateful to you for what God has enabled you to do for me.—A. C. W.

VICTOR, COL.—I wish to tell you what you have done for me. My son who had kidney trouble so bad is entirely well. He went to school every day this year and will graduate from the 8th grade next Thursday.—C. I.

BARREN PLAINS, TENN.—I am so glad to tell you that my granddaughter whom you have been treating for two months, is getting along so well. When I asked you to treat her she had entirely lost her mind, did not know me, and her limbs were so paralyzed that she could not walk. Now she has regained her mind and strength and is almost herself again.—E. S.

BETHEL, CONN.—I am very grateful for the help you have been to me. The rheumatism has completely disappeared and my friends look at me in astonishment, but that to me is not so wonderful as the change that has been wrought in my mind. I am indeed a new creature since I have been studying the teaching of Unity. The bug-bear, fear, has been removed from my mind, and it is just as if I had been shut up all my life in a dark, damp prison cell, and now am let out into the free, blessed sunshine. I thank and bless the Society of Silent Unity for the work God is performing through them.—B. D. M.

ARGYLE, MICH.—My mother, whom you have been treating for paralysis, heart trouble, rheumatism and general depression, seems at last to be responding beautifully. She has been better for the past month than for over a year.—K. M.

MORRISVILLE, Mo.—We thought my son would have to have an operation. Now he is nearly well. People whom I thought bitter enemies are showing considerable friendship. I have almost conquered a false appetite.—J. T. C.

RAY, ARIZ.—I wrote you some time ago for treatment for myself and husband and everything came just as we desired.—A. S.

SHAWNEE, OKLA.—Please accept my heartfelt gratitude for what you have done for my husband. He is completely cured and needs no further treatment. We can truly praise God for a speedy recovery.—E. G.

ST. LOUIS, Mo.—I am so thankful for the help my daughter has received. She is so much stronger, and runs and jumps about as of old. You may discontinue treatments.—M. K.

GRUB GULCH, CAL.—I am very proud to tell you that I am feeling quite well again and do not need treatment any longer. I thank you kindly and God bless you in your good work for humanity.—E. V. H.

PORTLAND, COL.—I am writing to let you know that my little girl, Edith, is getting along nicely. She had a high fever and about the time you got my letter the fever left suddenly and she has not had any fever since.—F. C. F.

PLATTSBURG, N. Y.—It is about a month since I wrote you concerning my sister. Every one was expecting her death daily. I went to the physician and asked him if he could give me a ray of hope, and he said positively, "None; she can't get well; it is simply impossible." A letter today says, "The doctor does not think she has an internal growth and that she will probably be up and around again before very long."—W. H. S.

NEW YORK CITY.—My friend was kind enough to ask your help in treating my niece. I wish to thank you heartily for your kindness and to say that the case has responded most satisfactorily.—V. W. C.

WEST CHESTER, PA.—I will have you discontinue my treatment; I feel perfectly well. Thank you all for your prayers for me.—N. G.

BROOKLYN, N. Y.—My son is restored to perfect health. I sincerely thank you for your good office in his behalf.—K. F. B.

LOS ANGELES, CAL.—Before your kind letter reached me, my baby was better. I was so surprised and so thankful last Sunday night that I was unable to sleep for the pure joy of it. Baby has been sleeping two and three hours without waking up and such a restful sleep.—L. G.

TOPEKA, KANS.—I have been healed of one ailment of long standing. I was suffering terribly when I wrote you and I have had no more trouble. The healing came instantly.—Z. T.

DEER PARK, WASH.—It gives me much pleasure to make my report as I have been benefited by your ministrations as never before. Soon after writing you my back began to improve and after your affirmation containing the words "adjusting, healing, strengthening," reached me, I found just what I needed and my strength was renewed. Now I am feeling in the best of health and spirits.—C. G. P.

CHICAGO, ILL.—I wrote you last Saturday morning and asked for treatment for what seemed to be blood-poison. Am

glad to say the hemorrhage has stopped, and the blue spots almost entirely disappeared. Don't think you need to continue treatment. Am very truly grateful to you and thankful to God.—J. S. K.

HINSDALE, N. H.—I wrote you nearly two weeks ago for treatment. I am well now, cough all gone. Your letter and also the Instructions to Patients I faithfully followed. The Instructions are fine; I read them daily.—J. H. S.

NEW YORK CITY.—L. W. is so much better that she has been discharged from the hospital and is on her way to Wisconsin. She was in the hospital when I found out about her trouble but as soon as I wired you she at once became the prize patient and was discharged from the hospital much earlier than is usual.—E. W.

BLACK MT., COL.—It is with much love and gratitude that I write this morning. My granddaughter has gained from the time I wrote you. She is well now.—M. P.

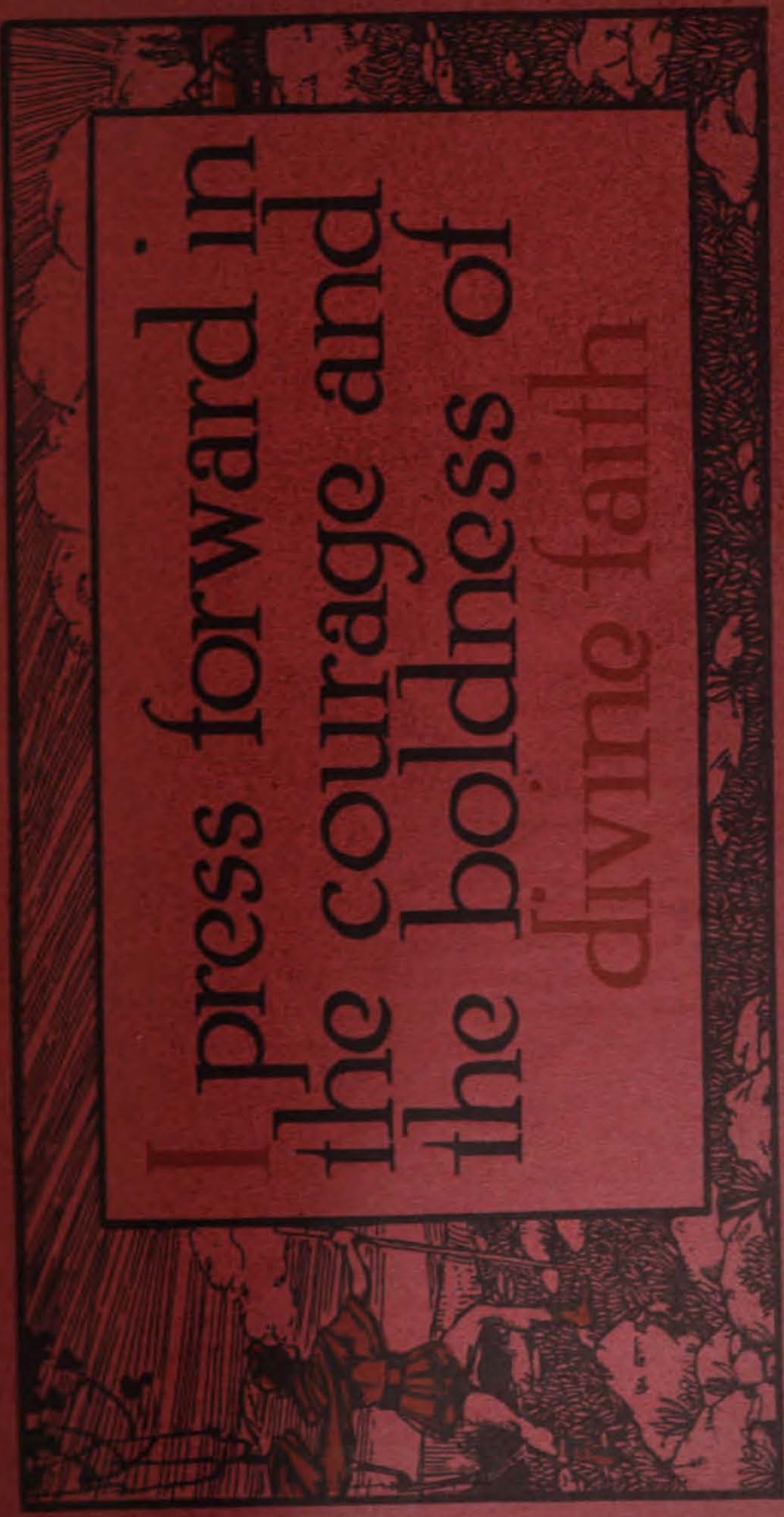
COLUMBUS, O.—It is nearly six weeks since I wrote you asking for treatments for my daughter. She is now the same sweet, lovable girl that she was eight months ago; all her stubbornness has disappeared and you may discontinue treatments. I have so much to be thankful for.—C. W.

The Righteous Shall Flourish as the Palm Tree

DURANGO, COL.—It is about one month since the date of your letter stating that you had begun treatments. I feel a marked improvement. A Hand in my professional affairs, which have been unusually trying for the last month, has seemed to bring a measure of order out of threatened chaos. I thank God whom I believe and know is present and rules in all human affairs, and the more in proportion as we trust him.—P. G. E.

BELMONT, N. Y.—I must write you of the great blessings God is pouring out to me. Everything is looking better and I am filled with thankfulness and an assurance that all is well. Soon after my last letter to you there came a demonstration of ready money and it keeps coming in, and all the work I can do.—J. C. M.

NEW YORK CITY.—A letter has been due you for quite a month, but you are more or less responsible inasmuch as your treatments for my prosperity have been providing me with such demonstrations as have kept me very busy. For



I press forward in
the courage and
the boldness of
divine faith

From UNITY for July, 1910, Kansas City, Mo.

the last couple of months I have had one order after another, some of which have been filled and paid for, with the result that I have paid up quite a number of back debts and I shall be able to get through the summer very comfortably.—M. S. P.

ALAMEDA, CAL.—Since writing you my son has received a permanent position in work for which he has been fitted and enjoys. I can not thank you enough for the help which you have given him in every way. I myself am greatly improved.—E. E.

LOS ANGELES, CAL.—I wrote some time ago asking treatment and want to thank you for the benefits received. My foot is much improved. The prosperity treatment has worked in unexpected ways. I have been promised longer seasons in my work. Our conditions are improving and our prospects are much better for our home. Without asking, we have the promise of help in building.—M. M. M.

VENICE, CAL.—Your loving words did me so much good. We got some money that we had forgotten was coming to us, but God had not forgotten.—E. H.

DECATUR, ILL.—I want to thank you for your help. My son got work soon after I asked you to help him.—L. B. G.

SEATTLE, WASH.—We sent a telegram to you a few days ago asking your aid. We needed eight hundred dollars, so we wired you for treatment, knowing that you would help us. Thanks be to God and to you we received the money.—I. F.

CASTLE ROCK, COL.—I could not think of reporting to you until I had some money for you after asking you to treat my husband for success in securing work. He has had work almost ever since and I thank you so much.—W. B. Q.

PACIFIC GROVE, CAL.—I cannot begin to tell how glad it makes me to be able to enclose this little offering, and I must tell you about it. For over a week I was down to the last cent but I kept my courage up always declaring I knew no lack and no one my plight. On Monday as I sat at my breakfast impulse came to me to ask for money and insist upon having it. I did, and said, "Father, I want money, I expect it," in a confident, trustful way and then went on with my breakfast. I had not finished when a neighbor came in and said, "I want to make you a birthday present," and laid on the table a ten-dollar gold piece. I was so awed at the direct answer that I could not speak for a moment.—M. J. T.

I am With Thee to Deliver Thee

CLARINDA, IOWA.—I do rejoice and give thanks many times a day for the change in my son. He writes this: "Tell my sisters I was never better mentally. I'll never touch drink again."—C. B. W.

EAST ORANGE, N. J.—Such glorious news! I have heard from the wife of J. C. S. She told me in her first letter how the first of the month brought so much trouble. He made collections then and it went in drink and a bad experience. Now she has written me saying, "Is it possible prayer is answered so surely?" She says that when the first of May came, although her husband had a good deal of anxiety (he has lost his position), he only took one drink—that was absolutely all. "I feared for him on account of the nervous strain but he did stand." So she says, "Here we are both at home, and it is happiness."—H. C. H.

READING, PA.—You know by one of my former letters how much I feared my husband being in the above place on account of the intemperance. We are here four weeks and Mr. S. is strong, nothing tempts him. Many thanks for your help.—M. C. S.

CAMERON, MO.—I wrote you about a month ago to treat my son for temperance and prosperity. I have not seen him for a year. His wife wrote me that he had stopped drinking and is a changed man. He wrote that his business is improving and that he could soon be free from debt. God bless you in your work.—C. A. D.

EL PASO, TEX.—When I wrote you asking you to treat my husband for the drink habit, he was on the verge of a complete breakdown. Some weeks after asking you for help, he expressed a desire to stop drinking and said he had been trying, supposing that he could stop any time that he cared to but after trying for a week or more, found he could not. After an earnest talk he asked me to treat him. I did as much as I could and in another week he had no desire for whisky, beer or any other stimulant. He was called away from home for a trip through Arizona, where so many old business friends are who drink, but he said he felt no desire to drink and has never since touched a drop. He feels like a new person and is full of gratitude.—J. E.

"What you are speaks so loud I cannot hear what you say."—*Emerson*.

NOTES FROM THE FIELD

JENNIE H. CROFT.

Henry Harrison Brown, editor of the magazine "Now" is conducting meetings every Sunday evening in San Francisco at Golden Gate Hall, Sutter St.

Louise Radford Wells has retired from the editorial staff of the New Thought Magazine and is devoting all her time to the work of "The Library Shelf" of Chicago.

The Truth Center conducted by Mrs. Pauline E. Sayre, 313a Quincy St., Brooklyn, N. Y., is closed for the summer. Notice of all activities will be given in due time.

The Lotus Library, 701 Merchantile Library Bldg., Cincinnati, Ohio, is headquarters for New Thought literature. UNITY literature may be found here. Annie M. MacIvor is librarian.

The Truth Center at Dayton, Ohio, conducted by Mrs. Susan Dickhoff and Miss Griffith, was dedicated June 5th. A large and enthusiastic audience was present and the services were conducted by Paul Tyner of Cincinnati.

Prof. LeRoy Moore has closed his rooms in Chicago for the season. He will spend the months of July and August in Blossburg, Pa. Centers in the East would do well to secure his services as teacher or lecturer during this time, or, any of the towns along the way could engage Prof. Moore with less expense while he is en route. In September he will return to Chicago and resume the successful work which he has conducted during this last season.

Mrs. M. M. Hunter-Jones, teacher and healer of the Home of Truth in Venice, California, is also conducting the Home of Truth Meetings at Long Beach, Cal. She has been associated with the work of this Center for some months, but the meetings are now held in the large hall over "The Leader," 244 Pine Ave., near 3d St. Sunday services are held at 11 a. m. Great interest is shown in the work, and the meetings are constantly growing in numbers and in enthusiasm.

"A Truth Students' Meeting" has been formed in the city of Vancouver, B. C., an outcome of the visit of Mrs. Annie Rix Militz who has been lecturing and teaching in that city. Mrs. J. L. Gallagher, P. O. Box 153, North Vancouver, is Secretary and she will gladly furnish any information concerning the work of this new Center. UNITY readers in Vancouver will welcome this movement to establish a working Center and will no doubt contribute to its success by their presence and support.

Mrs. Sophia Van Marter, beloved co-worker at Unity Center for several years, is taking a somewhat extended vacation. She is now in the East where she will remain for a few weeks before she sails for England, her former home. Mrs. Van Marter's services have been highly appreciated by Unity People, and a warm welcome awaits her whenever she shall return to us. Wherever she may minister, her hearers, her students, her patients, all may be sure of the most faithful and careful attention and an able exposition of the principles underlying the Science of Being and Christian Living. Unity Society gave her a rousing Testimonial service, morning, afternoon and evening of the last Sunday she was with us and sent her forth with a royal God-speed.

The 13th of June was the third anniversary of the establishment of the Truth Center in San Diego under the leadership of Myra G. Frenyear, and a reception was tendered her by her friends in the city. The Center is now known as "The House of Blessing," and Miss Frenyear has brought up the work to its present flourishing condition. Under her management and with her strong spiritual nature the House of Blessing has proved a blessing indeed to all who have come under its ministry. Truth is the foundation upon which this work rests, and Truth in its purity is taught here. We note that this anniversary is the beginning of a Sunday School connected with the Center. Miss Janet C. Hood is in charge and she will be most efficient in this new department of work.

From a letter received from Mr. E. T. Smith of Cleveland, Ohio, we quote the following: "The sessions of our class closed for the summer last Friday evening. We finished the text of the "Twelve Lessons in Christian Healing," about a month ago, but devoted the last four meetings to (1) A general review; (2) the teaching of the Lessons on Concentration and the Silence; (3) on Healing; and (4) on Spiritual Growth.

The attendance has been good, the interest deep and sincere, and at the last four meetings our rooms were crowded to the limit. The "Lessons in Christian Healing" seemed beautifully adapted to the needs of the class and had a special value in that, beyond the letter of the text, they were suggestive and stimulating in practice and retrospect. The class have taken the truths home to their hearts and put them to use. Many have gained in health and prosperity as well as in understanding, and I am counting on having many good helpers in the local work when we resume activities in the fall."

Benjamin Fay Mills, well known for years as a successful evangelist in the orthodox churches and of later years as a prominent thinker and lecturer along progressive lines, is making plans to conduct a Summer School for spiritual and intellectual culture this summer on Lake Michigan. The school will hold daily sessions, Tuesday through Friday, for four weeks commencing August 2d. Mr. and Mrs. Mills will work together in the instruction offered. Such topics as the Interpretation of Emerson, The Cause and Cure of Sorrow, The Fine Art of Living, The Secret of the Power of Jesus, The Yoga Philosophy, etc., will be chosen for the course of study. Mr. Mills will also preach on Sunday to public gatherings, and special social and recreative features will be planned for Mondays and Saturdays. The spot selected for this School is Saugatuck, Mich. It has many natural advantages; the climate in summer is unusually comfortable, and the place is well equipped with hotels and boarding houses. The secretary of the Fellowship Summer School at Saugatuck will be glad to answer inquiries.

WHAT IS TRUTH

BY PAUL TYNER.

(Address dedicating Dayton, O., Truth Center, June 8, 1910.)

We are met to dedicate this modest spot of earth and the edifice that marks it to the largest and grandest idea that mind of man has conceived—to bear witness to our purpose that it shall be a *Center of Truth*. In dedicating the place, we dedicate ourselves to this idea, to the cause that embodies it, to the great work of establishing Truth among men.

The spiritual unrest of our time that has turned the searchlight of science on old dogmas, doctrines, opinions and decrees, is rapidly shaping itself in a positive, constructive and affirmative movement we call *The New Thought*. Not merely

challenging accepted and encrusted teaching, but planting a new standard on new heights of understanding and aspiration, this movement has attracted attention most of all for its revolutionary restating of the therapeutic problem. Boldly proclaiming and proving this problem is first of all psychological and only incidentally physiological, the New Thought demands a radical removal of emphasis from the body to the mind in consideration of the cause and cure of disease. Psychology in this new light, is evolving from an academic and abstract philosophical study to a science of practical and immediate importance; a science finding exemplification and use in the great art of healing.

Because the New Thought means mental rather than material medication, it means much more. In the religious thought of our time it is that which insists on the actualization now and here of the Supremacy of Spirit over matter. In philosophical thought, it is that which enthrones the idealism of Jesus as of Hegel and Berkeley, Fichte and Kant, Emerson and the Vedas. Connecting Idealism and Utilitarianism in new conceptions of life and its phenomena, it declares Spirit and Matter, Ideal and Actual, *One*.

Along with our therapeutics, our religion and our philosophy, the New Thought is profoundly affecting the Social Science of our time and the impending social reconstruction that aims to establish in the coming order of the common life, Justice, Equity, Righteousness, the Law of Love. For above all else, the New Thought is the thought of the Kingdom of God. The New Thought works as well as prays for the coming of God's Kingdom in earth as it is in heaven.

The name chosen for this house strikes the very keynote of the New Thought in its deepest meaning and significance. "The Dayton Truth Center" must prove more than an empty name. I firmly believe that it was chosen under guidance of that highest wisdom—obedience to the Spirit of all Truth. Not that we arrogate to ourselves any exclusive possession of light and power. Every man and woman who is true to himself—to his highest and best—is a Truth Center. Every church and school and forum in this town from which the gospel of Light and Love goes out is a Truth Center—and this whether it be by reason of or in spite of sectarian limitations. As I take it this particular Truth Center would avoid even the appearance of denominationalism, or of any exclusive and peculiar cult with which even the term "New Thought" is sometimes associated in the public mind. It is to be broad, universal, unifying and inclusive—as *Truth* is universal and in-

clusive. So the occasion suggests a repetition of Pilate's question, "What is Truth?"—and some attempt at answer. The question has doubtless been asked many times before and since, but the occasion described in the eighteenth chapter of John's Gospel dramatized it with a force so striking as to impress it on the mind of humanity for all time. Munkacsy has made the moment the subject of one of the world's greatest paintings, his "Christ before Pilate." Standing before Incarnate Material Dominion to receive judgment Incarnate Truth declares:

"Thou sayest that I am a king. To this end was I born and for this end came I into the world; that I should *bear witness unto Truth*. Every one that is of the truth heareth my voice."

And against this declaration Pilate launches the hopelessly skeptical rejoinder, "What is Truth?" He did not wait for an answer, but proceeded to hand Jesus over to the fury of the mob.

The answer stood before Pilate, had he but seeing eyes—stood before him embodied and animate in the Christ Spirit personified in the Man Jesus. Had not this man achieved the sublime conquest of the sublime surrender that identified his own being with Reality Absolute? Had he not thereby become the Living Truth? "*I and the Father are one!*" was not a peculiar claim for his own personality but for "The Son of Man"—*Mankind*. It finds its perfect counterpart in his identification with all humanity: that which is done or not done to the least of the naked, the hungry, the sick and in prison, is done or not done to him. Had he not declared himself in word and deed: "The Way, the *Truth*, and the Life"? Strictly in accord with this Christ method, that which Jesus calls Spirit; the physical scientist, Force; the Chinese, Supreme Cause; the Mahommedan, Allah; the Hindu, Brahm; the Jew, Jehovah; and the orthodox Christian, God, is, in the New Thought, known and recognized also as Being, Principle, Love in Unfoldment, Divine Mind. It is that consuming fire which in its operation is the Power that maketh for righteousness, the fire, that, burning and purging away all dross of false appearances, transmuting all thought and character into the pure gold of the divine nature.

Idealistic as the dominant note in the New Thought undoubtedly is it believes in bringing the Ideal more and more into actual life. Its philosophy gives us life and immortality, but it will also bake bread. It calls upon us to read, study and observe. Gathering facts and ideas from all sources, we

are called on to assimilate them and make them our own, so that they shall become the seed of New Thoughts all our own. In line with the modern spirit, the New Thought is humble, keeps close to the ground, walks in the real world. Its splendid optimism is based on sweet and genuine reasonableness. We realize that no fact of phenomena or experience is to be despised as without meaning. Rather, with Sabatier, we rise to the splendid realization that, "we live now in a divinely ordered world, and *all* that happens is divinely great." Remembering that no fact in the universe stands by itself; that everything is related to every other fact and tracing out the connection of truth with truth, we find ourselves confronting the most stupendous of all truths, the correlation of all force, all thought, all matter. We confront the one substance, which is the stupendous Reality behind all appearances, the Reality which is all there is.

Oneness then is the great truth of truths. *Unity* is the answer to Pilate's question: the first and the last word in our quest for the meaning of truth. We take in all thoughts, all things, all facts, all men. We see it is not a question of one man, but of humanity, and that if I leave anybody out I leave my soul out. "The soul is the concrete absolute and this is the soul's world clear through"—the inmost law of it is the full and perfect relation of persons and of things.

To know the Truth is to be free—free from the bondage of systems and circumstances; from weakness and disease; from poverty and ignorance. We awaken, in the New Thought of Truth, to the utter futility of knowledge, facts and ideas stored away in the brain or used simply for verbal and intellectual gymnastics. Civilizations are destroyed by great ideas, apprehended but not lived up to. The spirit maketh alive, but "the letter killeth." Today, as in Jesus' time, the Spirit of Truth in the grim and terrible logic of events rebukes our Pharisaical professors of religion, as of ethical and therapeutic righteousness, for the hiatus between their profession and practice. Truth is not fully truth, until *expressed* in a life. Individuals as well as nations are summoned to live up to their great ideas. We must be true to our attainment of health, wealth and harmony; the conquest of difficulties, the vindication of every life in actual achievement of good, actual betterment of the world. And we refuse or neglect the obligation to Sincerity at the perilous price of a break and dislocation in our cosmic relationship.

The poet Keats gives us an answer that is suggestive to Pilate's question:

"Beauty is Truth; Truth, Beauty.
This is all we know on earth;
And all we need to know."

Remembering that genuine beauty depends on just and symmetrical proportions, on the completeness and integrity present when things are seen in true perspective and right relation, we might say truly; *Unity* is Truth and Truth is Unity. In Unity is Strength, Wholeness and Harmony, fullness of life and joy in life; for Unity is the Truth of Truths.

THE UNITY SCHOOL AT KANSAS CITY

The work of imparting Truth is here carried forward in an informal way, yet back of the seeming freedom is system. Those who attend the various meetings and classes find that they enter an entirely new thought atmosphere, and they are changed in mind and body after remaining here for a season.

Classes are in session every day in the year. Teachers and healers are always in the Unity Building. Special courses are given from September to May. Mr. and Mrs. Fillmore will begin the fall work Monday, September 19th, with a class in Christian Healing. Free-will offerings are received for all the ministry at this center.

NEW UNITY TRACT SOCIETY BUILDING

We found last spring that the present Unity Building was not large enough for our growing work and we bought the lot adjoining us on the south, 45x150 feet in size. It was at first our intention to build a large basement on the rear of the lot for our printing office and later erect a three story building. But the Silent Unity Department, the Correspondence School and the Business Department all declared that they were cramped for room and instead of a basement we have erected a three story, 40x75, fireproof stone and brick building, costing about \$16,000. It will be complete the last of this month. Our address will remain the same, as the Business Department, the Library and the Healing Rooms will remain in the old building.

The New Unity Inn proposition is gradually accumulating funds, but has not yet decided on a site. Repairs are now under way on the old Unity Inn and it will be quite a bit better looking than it has been—*praise the Lord!*

UNITY CORRESPONDENCE COURSE IN THE SCIENCE OF BEING AND CHRISTIAN LIVING

ARDEN, N. C.—I have been reading your book, "Christian Healing," with great interest, and have been a subscriber to UNITY for many years. I think I may call myself a close and careful student of its principles. May I beg a few minutes of your time in answering the following: On page 105-6, of "Christian Healing," beginning with third paragraph, you say, in substance,—“We assert * * * that instructions can be had here on earth,” etc., etc. Now where can these instructions be obtained?—B

Letters similar to the above are received at this center very often. We answer them by explaining the various branches of study and thought drills necessary to get into the new consciousness. Beginners usually read the printed literature first and apply the meditations suggested therein, then go on to the Correspondence Course.

Students in the Divine Law of Life proceed very much as do children at school. One cannot expect to know what is taught in the higher grades until he has been faithful in learning the lessons of the primary. Not only study but application in thought and word are necessary to the final work. The following extracts from letters show that many are getting the spiritual understanding through the Correspondence Course:

LORAIN, OHIO.—I have copied Lesson Two and return the original to you. I think I am ready for your questions. I feel that I am getting Truth because it makes so many passages of Scripture clear that have never before meant much to me, and also because it satisfies my sense of rightness. I am happier and stronger in many ways than when I took up these lessons.—S. W. S.

OMAHA, NEB.—I do love and enjoy the lessons so much. It seems to be just what I need and have had in mind for years. I have thought of such a law as this and wondered many times why Christian people did not manifest the Truth of God that you teach. I am finding great peace and joy through this teaching. You leave to the student to pay as he receives. Now for my part that would be impossible for the

good I am receiving every day is unlimited and money could not pay.—C. W. Y.

SEAL GARDEN, CAL.—I have enjoyed the lessons so much. Each day I realize more and more, that I am coming into the consciousness of the Christ of God and what peace and joy this most blessed realization is to me. I thank God for the day your UNITY magazine was brought to my notice.—C. J.

GREY STONE PARK, N. J.—I cannot express in words the benefit that these lessons are to me. They bring forth a clear understanding on Biblical questions, that I have never quite understood with satisfaction, as they have been presented to me. This lesson has caused me to read and meditate on these things and all seems so very clear to me now. I find that all through my life my mind has had certain intuition that coincides with this study. It is most beautiful to me, this finding the God within.—A. M. R.

TOPEKA, KAN.—I am interested in the Unity Correspondence Course more than I have ever been in any lessons before. When I have finished the twelve, I intend to go over them again and again.—L. H. M.

CHICAGO, ILL.—I am growing mentally and spiritually by leaps and bounds as I come into the meaning of these wonderful lessons and I am teaching to my little nephew, bits that he is able to comprehend. I almost envy the child the bliss of coming into the Truth at his age.—M. M.

CLINTON, IOWA.—The lesson was a revelation in my darkness and groping for light, and I thank you for it.—M. A. B.

LOS GATOS, CAL.—I want to express to you all again my gratitude for the realization of spiritual consciousness that has come to me through the Unity Correspondence Course, and your treatments accompanying them. The church is asking for more light and I have the opportunity to give out all that I have received.—C. C. P.

KINGSTON, N. Y.—Enclosed please find answers to Lesson One. I know I have not expressed them very different from the original, but the lesson seems to cover everything. They seem so different from anything I have ever read or studied before. In fact all of the Unity writings do. It is not so much what is said but they seem alive with the real Spirit of Truth. That is the nearest that I can explain or express what I feel.—A. F. A.

COALTON, O.—I feel through my securing the lessons from the School of Correspondence, that I am beginning to be

stronger, sufficiently so in understanding to remove myself from your help which has been excellent. I receive so much aid from my lessons that I find that I do not need treatment.—D. L. F.

OXFORD, PA.—Enclosed find Lesson Two, written out as best I know how. It is such a beautiful lesson. I feel so grateful to you that I have such a good chance to learn these beautiful truths. Enclosed, please find a thank-offering.—K. H. H.

BATTLE CREEK, MICH.—I am much interested in the lessons and anxious to continue them. The true meaning of the Bible is growing clearer in the light which Unity Lessons shed upon it, and I am learning much.—B. M. S.

MANCHESTER, N. H.—Money can not pay for the good I have received through your instructions. Such peace and tranquility of mind I never had before. One year ago I did not think it possible to arrive at such a happy condition. I wish everyone could know of the good they could have through your literature.—S. P. A. B.

CHAFFEE, N. Y.—Enclosed you will find Lesson Two. It certainly is a wonderful study and brings out the points in Science of Being in a way that makes it easier to understand. It explains the term "Jesus Christ" so that I find a far different meaning than that given in any other teaching I have ever found.—M. E. C.

ALLENDALE, N. J.—This lesson has done me so much good. It has restored order in my tired brain once more.—L. M.

PELICAN LAKE, WIS.—I am returning the second lesson and will be glad to receive the questions. I like the lessons so much and it has made some things clear to me that I never understood before.—A. A. W.

IMPERIAL, NEBR.—Please find enclosed my fourth lesson. I am now ready for my questions. I find that every lesson is plainer to me and I enjoy each one better.—E. W.

HOLLAND, N. Y.—Am returning answered questions to Lesson Four. My heart goes out to you in sincerest gratitude for these lessons. Please accept offering.—C. T.

BROOKLYN, N. Y.—The more I study this lesson, the more I understand the meaning of the words, "I will put my law in their inward parts and write it in their hearts and will be their God and they shall be my people." I would not part with the knowledge that I have received from these lessons for anything that the world can give.—L. T.

THE WEEKLY UNITY

The WEEKLY UNITY is proving itself a helper in the Unity work. It acquaints the members of the Society with many items of general interest and fills a place much the same as that of the weekly paper in a small town. Below are clippings from this lively little journal:

RESPONSIVE SERVICE, SUNDAY, JULY 3.

What is heaven?

Heaven is the realm of Divine Ideas eternally existing in Divine Mind.

Where is heaven?

"The kingdom of heaven is within you." The kingdom of heaven, found by man within himself, is to be manifest throughout the earth in righteousness and peace.

How should we seek the kingdom of heaven?

By cultivating right thought, or righteousness.

Is death the entrance into heaven?

No; a fuller realization of Life and Truth is the entrance to heaven.

How long will the kingdom of heaven last?

The kingdom of heaven is an everlasting kingdom and of its dominion there shall be no end.

What are the characteristics of the people who dwell in the kingdom of heaven?

Love, joy, peace, goodness, temperance, meekness, faith.

Who is the greatest in the kingdom of heaven?

He that is willing to be servant of all.

What blessings attend all who find the kingdom of heaven?

Health, prosperity, satisfaction, abundance of all good.

What effect will the spread of the kingdom of heaven have upon the animal creation?

Animals will no longer be wild or fierce. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like an ox."

How will the earth be blessed by the kingdom of heaven?

It will yield its increase abundantly. The waste places shall rejoice in fruitfulness, and lack shall be unknown.

Many are taking advantage of the offer which was made

in last week's paper—WEEKLY UNITY one year, a Prosperity Bank and a month's prosperity treatment for the asking. One wishing to take this combination, signs a little card prepared for the purpose, and receives from the Librarian a Prosperity Bank. His name is then entered on the mailing list for WEEKLY UNITY one year and is sent to the Silent room for a month's prosperity treatment. He takes the bank and deposits a dime in it each week, holding the Special Prosperity Statement which is printed on the side of the bank. At the end of ten weeks he brings the dollar thus saved to the Librarian.

All are invited to get a bank and become subscribers to the WEEKLY UNITY. It will help the individual as well as the cause.

Those who braved the rainy weather last Sunday morning and came to the meeting were rewarded by hearing a good practical talk on the subject, "As thou seest, so thou beest."

The thought held in the Silence was "The Word of Christ is made flesh in me."

Mr. Fillmore brought out clearly that those whose ideal is soul development only, fall short of the mark of the Divine perfection even as surely as do those who think only of physical improvement. The athlete, depending merely upon physical training fails, and so do all who do not take into consideration the complete man, one and inseparable in Christ. Mind and Body, Idea and Expression are not separated in Being and both must be lifted up together.

As a help to the unification of the mind and body in Christ, the Speaker recalled the thought held in the Silence, and suggested that it be worked out in detail after this manner:

The Word of *Wisdom* is now made flesh in me.

The Word of *Life* is now made flesh in me.

The Word of *Strength* is now made flesh in me.

The Word of *Love* is now made flesh in me.

The Word of *Power* is now made flesh in me.

Extracts from Mr. Fillmore's talk Sunday morning, May 30, 1910.

We hold that the mind is not master over matter, but that matter is a form of mind. The idea that there is an inanimate, unintelligent something in the universe called matter is not true. Science, even from the materialistic viewpoint, is demonstrating that everything is a measure of intelligence and life.

So in taking up this question of blessing we should know first that everything is subject and receptive to the intelligent word.

People are universally using the power of blessing, probably not always with intelligence, but using it just the same, and getting results according to the initial point from which the blessing goes forth. If they think about blessings in a mere idle sense of the word, they get blessings of that character. If they realize that blessing is a great increasing power given to man through which he can multiply and magnify and make the invisible visible, then they are in possession of the creative law.

There is a great power in blessing, when you have attained that place in consciousness where you know the Lord within. You can bless yourself, and are not dependent upon any priest or minister or personal god, but stand forth as the "Light of the World."

Jesus Christ was our example. He demonstrated this law by first going up into the mountain, spending whole nights in prayer, then coming down into the valley and feeding the multitude.

We are told in these outer pictures what is taking place in the mind of man. Going up into the mountain, is the realization of that high place, that higher mental condition, where man can in his meditations, in his imagination, realize that God is within, that God is the Lord of his consciousness. There man affirms his dominion and power with the Universal, then he is prepared to come down into the valley, down into body consciousness, and give out the light and power of the Spirit.

See yourself as whole in mind; see yourself as healthy, and bless yourself, your ideas, your substance, your energy, with all the power of Almighty God.

When you speak words know that they have within them the power of God if you speak from the God standard, and the power of the flesh if you speak from the flesh standard. If you think only of yourself as a material thing living in a material body, your words will have power in proportion to the power of the matter in which you abide. If you know there is a universal, all-potential power back of the word that power goes into the word, and the effect is in proportion to the consciousness you put into action.

You can increase and multiply and magnify everything you have, whatever it may be. Every talent may be increased and

multiplied until it fulfills your highest ideal, if you continually pour out your Lord blessings upon it.

Bless your eyes for their spiritual sight, bless your ears for their spiritual hearing, and so on through all the functions of the body, and they will respond in the measure that you put power into your blessing.

THINGS TO BE REMEMBERED.

Remember to turn up the corners of your mouth: it will do more good than medicine.

Remember that we criticise in others that fault which needs correction in ourselves. Therefore, etc.

Remember to mentally bless every new piece of furniture that comes into your house. It will make everything so comfortable.

Remember that you are a child of God and not a poor miserable sinner, and remember to act the part.

Remember that we must pass along our blessings if we do not wish to become like the Dead Sea which receives fresh water but gives out nothing.

Remember that Unity literature can be passed along to those who need the Truth.

Remember that three yearly subscriptions to UNITY will be entered for \$2.00.

Remember the truth wall mottoes in the Library.

Remember the Unity Vegetarian Cook Book.

Remember that a smile is like sunshine: it dispels the clouds.

Remember that it is the one who prays in secret with perfect faith whose prayer is answered.

Remember to bless your work.

Remember to help spread the good by inviting your friends to come to Unity services.

Remember that the Unity Sunday School is growing.

Remember the Wednesday evening Healing meeting.

Remember that a new revised edition of Lessons in Christian Healing by Charles Fillmore is on the press and will soon be ready for delivery.

Remember that smiles are catching.

Remember that every thought you think is a little worker which goes forth to build up or tear down. Let your workers be the kind that build up joy, health, harmony and all good things.

Remember that there are no idle thoughts. They are all hard workers.

Remember that a vote will be taken at the Sunday evening meeting to determine whether the Sunday evening meetings will be carried on during July and August.

Remember the picnic, July 4th at Budd Park, 2:30 p. m.

Remember to greet the new members.

Remember the Unity Correspondence School.

Some necessary repairs will be made on the old Inn during the next few days and it will be reopened under the management of Mr. E. V. Ingraham. We are looking forward to a new Inn which is sure to materialize before long, but in the meantime we must make the best of the old one.

Last Tuesday afternoon, Mr. Fillmore in his Health and Harmony Class took up the subject of prosperity from a standpoint entirely new. He referred to the sending forth of the Seventy and called attention to that part of their instructions which forbade the use of a purse, because many people limit their supply to the amount there contained. By way of illustration he told of one woman who went for a car ride with the man to whom she was engaged. He drew from his pocket a small purse and fumbled around in it, hunting for the dime for the fares, and all at once it came over her with a rush what it would be to live year after year with a man like that, and she broke the engagement. Her woman's intuition told her he was not free and generous in money matters.

The lesson of the afternoon was, Get away from all financial limitations and make connection with the great Universal Source of supply. Almost unconsciously the purse idea becomes fixed in the mind as the storehouse of supply, and when it is empty one thinks the resource is not in existence for him. Jesus said, "Judge not according to appearance." When the purse appears to be empty, be wise and know that back of it is the Great Unlimited Resource. By filling your purse with that sort of thought-substance you make it a magnet for plenty and supply will come in new ways to fill it. Again, if you are in the habit of living financially in your purse, and counting your resources by what it contains, it were better that you have no purse at all, so Jesus said to those whom he sent forth at the last, "Take *neither* purse nor script."

The Unity Society Correspondence School has been occupying the room with the Silent Unity Society, but in the new building it will have space of its own, a separate room on the third floor having been planned for it. The school is growing

steadily. The number twelve, symbolizing completeness, is now prominent in its affairs. Nearly twelve hundred students have been enrolled, and several of them are now at work on the twelfth and concluding lesson of the Primary Course. About \$1900 has been contributed by the school to the new buildings. All of this has been accomplished in a little more than one year, and it is evident that the blessing of the Spirit has been with the work from its beginning.

The following appeared in one of our daily papers not long ago:

"Caruso expects to find his great boy tenor in Italy," said a Philadelphia musician—"in Italy or in Sweden or in some other almost vegetarian country. Caruso himself, like all poor Italians, was brought up on pasta, lentils, bean soup, macaroni, and that sort of thing. That sort of thing is what gives us so many Italian tenors. Sweden, too, is a land of tenors, for the Swedes eat little meat; and Russia, in those parts where the fare is cabbage soup, cucumbers, black bread and sour milk, breeds some fine tenor voices. Carnivorous birds croak; granivorous birds sing. Well, it is the same with man, too."

The bound volume of the WEEKLY UNITY is very attractive and is a complete history of the Society for the past year. These volumes sell for \$2.00 each.

Wanted: A young or middle aged woman who is interested in vegetarian cooking and who is willing to take it up as a study, to take charge of the cooking at the Inn. A good chance for one who wishes to learn the value of vegetarianism and thought power in preparing healthful meals. Apply to Mr. Ingraham at Unity Building.

The Society of Silent Unity will occupy the third floor of the new building about July 15th.

Read what the Kansas City weather man says about keeping cool:

"It will be fair and moderately warm today and tomorrow," P. Connor, the weather man, said.

"And by moderately warm you mean——"

"Anything under 90 is moderately warm," the weather man replied.

"In truth, we're going to suffer from the heat today and

tonight, is that not a fact? Remember, please, anything you say——”

“It’s a fact, in one way, but people should work their minds. They suffer from the heat because they are all the time thinking it is hot. Every time they meet anyone they hand out that old, pat, dried-out expression, ‘Isn’t it hot?’ Now, I don’t think about it. I just resolve to feel that it’s cool. I go to bed at night saying to myself, ‘Ain’t it cool?’ and I sleep like a baby.”

“You mean babies that——”

“I mean, of course, babies that have passed the teething stage and are immune to whooping cough.”

“Getting down to facts, now. Is there no hope for tonight?”

“A single ray,” Mr. Connor rejoined. “There are to be copious showers tonight in the central section of Kansas. If any of your readers are dissatisfied and don’t like the idea of tackling the humidity in Kansas City let them go down to the depot and hop on the Union Pacific plug for Junction City. It leaves at 4:30.

“And speaking of mental force to controvert the feelings of the physical system, did I ever tell you what I do when I haven’t car fare home?”

“Your system, P. Connor, and make it brief.”

“I hoof it, and repeat at every lamp post this line: ‘Walking is a grand thing; beneficial to health; preserver of youth and the secret of a long life.’”

A REVISED EDITION

A revised edition of “Twelve Lessons in Christian Healing,” by Charles Fillmore, is now on the press. This edition will be more complete and convenient in size and form than the first and will contain more reading matter.

As the first edition is entirely exhausted all orders received will be placed on file and filled at the earliest possible moment.

The first edition has met with a most hearty welcome and the book seems to be growing daily in popularity. Those who have purchased it for themselves are sending for extra copies for their friends. Only praise is received for the book from all. It is proving itself to be a practical help and guide for all who are learning to do spiritual healing. The price of the new book will be the same as the first edition. Cloth binding, \$1.25; paper cover, 60 cents.

IMPORTANT NOTICE

If you move or change your location be sure to let us have your change of address by the 10th of the month, if you do not wish to miss that month's **UNITY**. It is necessary that the new address *reach us* by the 10th, and it is not sufficient that it leave your hands by the 10th.

We ask all subscribers to please remember this and help us reduce the large number of **UNITYs** that are lost each month because the changes of address do not reach us in time.

SILENT SEVENTY

In the last **UNITY** there was a call for volunteers to take up the Love-labor of spreading the **TRUTH** by the distribution of literature. This body was called the **SILENT SEVENTY**, from the reference to the seventy sent forth to speak the **WORD**, Luke 10.

The day following the mailing of **UNITY**, requests for membership began to pour into the **UNITY** office, and because of this noble response, we have decided to form a second **Seventy**, since there cannot be too many missionaries who are devoting their life and thought to spreading the great message of **LOVE**. The following are some extracts from letters received:

"**UNITY** received yesterday. I see your call for the **SILENT SEVENTY** and I am willing to be one of them. I felt a **CALL OF THE SPIRIT** as I read that paragraph."

—C. C. A.

"I want to be one of the **SILENT SEVENTY**. I know there will be hundreds instead of seventy rising up all over the land who want to be 'appointed' but I hope I may not be too late in reporting for duty."—M. C. M.

"I should like very much to become one of the **SILENT SEVENTY** for my whole life is given over to the study and practice of the Truth, so far as I am able to give it, and I love it more than I can tell you."—L. E. K.

"Please consider me a member of the **SILENT SEVENTY**. I believe in my spiritual development I am a power for good and salt of the earth. Whenever I see an opportunity to preach the gospel to a needy soul I do it. I have no shingle out and make no clanking of cymbals but I am a **SILENT OVERCOMER**. I know that the *Peace of God* is contagious."

—H. T. W.

We shall be glad to enroll any, who feel that they can earnestly devote their thought and spare time to the spreading of the Truth, and send them literature for distribution.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS,
BRANCH LIBRARIES.

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

ROGERS. TRUTH CENTER AND UNITY BRANCH LIBRARY. Meetings every Friday afternoon at home of Mrs. A. R. Hagg.

CALIFORNIA

ALAMEDA. HOME OF TRUTH, cor., Grand St. & Alameda Ave. Unity literature.

BERKELEY. FREE READING ROOMS, 1721 Berkeley Way. Phone 2943 Alice O. Kelley, Manager. Unity Branch Library.

CORNING. MRS. EDITH J. WILSON. Unity Branch Library.

FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM, 402 Shuey Ave. Mrs. L. G. Fisk, Manager.

GLENDALE. CENTER OF TRUTH AND UNITY BRANCH LIBRARY, 432 W. 4th St. Mrs. Zona Maxson Pringey in charge.

LONG BEACH. NEW THOUGHT CENTER AND METAPHYSICAL LIBRARY, 10 American Ave. Mrs. Sarah P. Connley, Manager.

LONG BEACH. HOME OF TRUTH MEETINGS. Sunday 11 a. m., in Hall over "The Leader," 244 Pine Ave., near 3rd St., Conducted by Mrs. M. M. Hunter-Jones, of the Venice Home of Truth.

LOS ANGELES. METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Bldg. Unity literature.

LOS ANGELES. THE LOS ANGELES FELLOWSHIP. Office and Reading Room, Blanchard Bldg., 232 S. Hill St. Reynold E. Blight, Minister. Public Services, Sunday 11 a. m., Blanchard Hall, and otherwise, as announced.

LOS ANGELES. HOME OF TRUTH, 1327 Georgia St. Christian healing and teaching. Spiritual Teachers and Healers prepared for the ministry. Phone, Home A 3167; Sunset, Main 8045.

NAPA. MRS. RALPH E. WILSON, Unity Branch Library.

OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.

- SAN DIEGO.** DIVINE SCIENCE HOME. 1330 B Street, Rooms 6 and 7. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.
- SAN DIEGO.** HOUSE OF BLESSING. 2109 Second St., cor Hawthorne. Sunday Services 11 a. m. Wednesday, 10:15 a. m. Friday, 8 p. m. Myra G. Frenyear, Minis-trant. Unity Literature.
- SAN JOSE.** HOME OF TRUTH. 144 North Fifth St. Unity Literature.
- SAN JOSE.** TRUTH CENTER. 169 North 4th. Christian Teaching and Healing. Circulating Library. Unity Literature.
- SANTA CLARA.** INSTRUCTION IN THE SCIENCE OF HEALING THROUGH DIVINE MIND. 1258 1-2 Liberty St. M. Eliza-beth Anderson, Teacher, Tuesday, Wednesday and Thursdays, 1 to 4 p. m.
- SAN FRANCISCO.** HOME OF TRUTH, First, 3099 California St. Christian Teaching and Healing. Unity Literature.
- SAN FRANCISCO.** HOME OF TRUTH, Second, 1109 Franklin St., near Geary. Christian Teaching and Healing. Unity Literature.
- SAN FRANCISCO.** NEW CENTER OF TRUTH, 912 Fell St., Mrs. Lizzie Robe, Manager. Unity Literature. Teach-ing and Healing by correspondence only.
- SACRAMENTO.** HOME OF TRUTH, 1235 I St. Unity Litera-ture.
- VALLEJO.** UNITY BRANCH LIBRARY. Frances J. Bab-cock, 803 Capitol St.
- VENICE.** HOME OF TRUTH AND UNITY BRANCH LIBRARY, 822 Trolleyway, near Brooks Ave. Mrs. M. M. Hunter-Jones, Teacher and Healer.

COLORADO

- ASPEN.** UNITY BRANCH LIBRARY. Mrs. M. L. Ross.
- DENVER.** COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity Literature.
- HOTCHKISS.** UNITY BRANCH LIBRARY. Mrs. Minnie Mooney, Box 254, Librarian.
- PUEBLO.** THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 W. 10th St. Unity Literature.
- VICTOR.** UNITY BRANCH LIBRARY. Mrs. J. F. Zell, Gold Coin Building.

CONNECTICUT

- HARTFORD.** NEW THOUGHT SOCIETY. Meetings Monday afternoon at 4 o'clock, October to May. Room 106, Goodwin Bldg., Asylum St.
- NEW HAVEN.** MISS ELIZABETH QUINLAN, 263 Dwight St. Teacher and Healer.

DISTRICT OF COLUMBIA

- WASHINGTON.** DR. JOHN MILES, 1418 Euclid St., N. W. Divine Healing. Present or Absent treatments. Per-sons at a distance who desire absent treatment can write or telegraph for fuller particulars.
- WASHINGTON.** NEW THOUGHT CENTER, 1517 H St., N. W., Room 19. Florence Willard Day, Manager. Christian

Teaching and Healing; Metaphysical Library. Unity Literature.

WASHINGTON. NATIONAL NEW THOUGHT CENTER. Loan and Trust Bldg., cor F and 9th Sts. Emma Gray and George E. Rickets Teachers and Healers.

FLORIDA

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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

Annie Rix Militz.

THE SEVENTH DAY

SATURDAY—PERFECTION



EVEN is the number of the perfect man, who has made the complete union between the human and the divine, therefore the day was pronounced sacred to the finished work of the Creator, a day to celebrate, a holy day and a holiday which are one in spirit and true manifestation.

When the Christ in Jesus blessed every day of the week and made them all holy, there were some of his Hebrew followers who still "esteemed one day above another." For their sake the resurrection-day became the Lord's Day, nevertheless Saturday as the Sabbath was not wholly abolished among the Jewish Christians and it was of them that Paul wrote, Romans 14: 5. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." At this time every Christian knew himself to be a priest of God, a "Levite," ready to serve the Lord in each with roast sacrifices of lamb and beeves and sacred bread and honored wine. Their communions were love-feasts where some would come with large appetites and exhibit unseemly greed, so that Paul felt the need of ministering such rebukes as in I Cor. 11: 21,

33, 34, counseling them to take the edge off their hunger before coming to the table of the Lord, lest they eat with forgetfulness.

There was so much to do in these servings that special officers were appointed for the work, the very first one being the great Stephen, "a man full of faith and the Holy Ghost," and power, doing "great wonders and miracles among the people," Acts 6:2 to 8. He proved that a lover of Truth can serve tables and minister the Word, do great works most effectually, reason with intellectual rulers, have the face of an angel (Acts 6:15) and endure martyrdom, realizing the glory of the cosmic vision in his passing hour, Acts 7:55, 56.

In the old dispensation the Sabbath was the busiest day of the week for the priests, for there was so much to do of sacred service, and the natural descendant of that Levitical labor is the strenuous finishing work of our old-time housewives on Saturday. And the orthodox clergy of today find their Sabbath the most laborious day of the week for they too cling to the old dispensation, the "esteeming one day above another." It is in our power to unite the rich-providing work of the old living with the light merry-making of the new and make of our Saturdays both a rounding fullness of a week well-lived and an overflowing holiday of care-free frolic, thus most happily wedding work and play at this meeting of the ways of the old week and the new.

Saturday is the day of Saturn or Satan, the ancient god of wrath, whose reign was finished with the incoming of the Christ. This is that god whose subtle, secret revenge upon his enemies has been so well depicted in that mythological character after whom the planet Saturn was named and which is said to have astrological influences, cold, cruel, selfish and deceitful upon those in opposition, but beneficent to those who know how to "agree with their adversary" and to be still before it and more subtle, mounting to God in their Self-

ness and able always to lift up every serpent in the wilderness.

Interesting declarations are made for these times by spiritual astrologers who tell us that as a race we have passed from the dominant ruling of Saturn to that of Uranus, and whereas our most successful men have been of the Saturnine temperament, cool, calculating and secretive, that the men who will succeed in this age and for coming centuries will be the Uranian temperament, bold and radical, frank and original, willing to trust their impressions and acknowledge psychical powers; and certainly the men who are the rising rulers of the hour are largely fulfilling that description—ex-ecut the Rockefeller types of success, enter the Roosevelt manner of leaders. "All the world's a stage" and every actor has his day.

Saturday is the day in which we redeem every remaining evil belief, beginning with that god of evil called Satan, the devil, "that old serpent."

When the children of Israel were journeying from Egypt to the Land of Promise, they became rebellious and complaining, and old desires for their former slave-life came upon them; for then they could also enjoy some of the rich dishes of their masters. Their fault-findings and bitter loathings took form as serpents that turned upon their creators and stung them to death. Then Moses prayed for knowledge of the way to deliver his people and was told to make an image of a serpent from brass in such a fashion that it could glow with the heat and light of fire within it; then, to lift this upon a pole or cross and it would follow that every one who would listen and obey should be healed by simply lifting his eyes to the image which had been moulded under the directions of the Holy Spirit. And they repented and were healed. The same method was advised for those Philistines whose capture and retention of the ark of the Lord in their midst, seemed to work them evil instead of good because they could not live up to it. They became af-

flicted with boils and their fields were overrun with a pest of mice. They returned the ark and sought counsel of the Israelites and were told to make images of the mice and of the boils in gold and present them to the Lord, and they did so and were healed in body and in their land.

A wonderful principle is involved in these strange performances and it is for us not to miss the secret power of deliverance that comes through understanding how to make a mental image of our affliction under the guidance of the Spirit, so that we can lift up our eyes, our perception, and be healed.

The "abomination of desolation," or the most hateful and destructive agency in our lives, must come to the holy place—the high and noble recognition of the goodness there—before the end of the old condition can come to pass. To love your enemy you must find God there.

Satan is the reverse-side of God, called in the Old Testament the anger of the Lord, shown by comparing 2 Sam. 24:1 with 1 Chron. 21:1. It is that view of God that gives deity all the false characteristics of the mortal, such as deception, killing, revenge, hate and all those degrading traits that the illuminated have said must be destroyed in man, that he may please God. But this view of God had its good effect in arresting certain degeneration through a wholesome fear, until the Christ-consciousness should reveal the God of love, through the love that knows that what the Great One rebukes in man cannot be in Itself.

Satan is that aspect of divinity which is a terror to evil-doers and a tester to those on the upward way. No mere pretender can pass its examination successfully, but the true candidate for celestial degrees realizes the nature of its examinations and comes through with honors. And yet so advanced is the knowledge of divinity now that it is possible to be "honorably promoted," not having the necessity of examination or testing to prove us worthy. Thus are our daily prayers answered:

"Lead us not into temptation." Satan, the seventh angel of the Lord, called, in Isaiah 11:8, "the fear of the Lord," came among the sons of God (Job 1:6) when they assembled to consider that master Job and his fitness for further blessings. He tries Job even as he tested Jesus—the one passed through quickly without failure, the other becomes a type of the long trial through which so many are passing—long, because of ignorance, yet triumphant in the end so that the candidate has honors and riches many fold more than in the beginning. Satan redeemed becomes the mystery of godliness, that open door to the infinite variety, the unexpected, the eccentric that ever allows the unusual, the rare, the unconventional to be expressed in harmony with the whole.

Saturday in its employments is a combination of contradictions, being a holiday for some, the hardest work-day of the week for others and sabbath-day for others still. It is a day in which to deify that which has been our cross, our sorrow, grievance, humiliation, and so remove the sting and be healed of the bite. Work itself may be our Satan, yet it may have a grand ripening mission for us and preparing us for our own place, just as Saturday prepares for Sunday. Instead of running away from it, hating it and rebelling, let us use the subtle policy of Jesus Christ, who threw himself wholeheartedly into the earth-life until he made it yield up its sweetness and richness to all. It is possible to finish quickly with a hard and uncongenial piece of work by getting from it for oneself and for others all that which God intended.

The principal work of Saturday is baking and cooking in general, and the meditations which we will associate with this day's work we can connect with every meal that is prepared throughout the week.

Right here it is well to call attention to the fact that many times one will be so absorbed in one's work that no special spiritual thinking will come to mind, but the habit of associating elevated ideas with that

work in particular will imbue the whole with spirituality and make it a joyous, free expression wherein the Good only is remembered. It is not necessary always to think upon exact ideals, but rather to have one's whole activity idealized by perpetual recognition of the beautiful, the good and the true everywhere.

What one cooks partakes of one's nature and the more of one's quality of goodness, such as love and kindly care and thought, one puts into food the more it is relished. It is not always that the cook thinks about the food she is preparing—sometimes she gives it no special thought—but it is to have a certain radiance of goodness that is sympathetic and interesting in its quality.

Home cooking is enjoyed because mother-love is put into it. A rich sympathetic human interest enters into such food which is missing when the food is machine-made or when the mind of the cook is filled with commercial dryness and dead indifference. It is the hearty genuine interest in people that makes the success of the public caterer, especially when combined with fearlessness and a correct sense of values.

Nothing is more prolific of symbolical suggestion than food. It is much favored in the Bible to indicate heavenly truths that nourish the spiritual man; meat is used for strong statements of truth, milk for elementary teaching (Heb. 5:12 to 14); so also fruit, bread, wine, butter and honey are used for truths which are to be appropriated and assimilated.

When making bread, remember Jesus' comparison of the kingdom of heaven to the three measures of meal which a woman takes in preparing loaves for the baking. The Master was wonderfully familiar with the common tasks of lowly life and almost all his metaphors are drawn from domestic and field-life. And nothing shows this better than this figure (Matt. 13:33). First the yeast (the truth) is put into a small measure of flour (the twelve disciples) until that measure is thoroughly leavened. Then it is mixed with the next

measure (the Christians of these past centuries) and now the third measure is receiving its working. So with the three-fold individual man, the measures may be named soul, body and affairs. Long has the human soul or character been under the influence of the Christ message, until now the next measure, the physical body, is being electrified with vitality, and ultimately the grand old world will respond to its persistent love-leavening.

In the home the family can be changed from discontent and dissatisfaction by cooking the food with the true thought. A complaining mood spoils digestion more than material things. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith" (Prov. 15:17). A certain hausfrau had much difficulty in satisfying her large hungry family of six grown sons and their father. With old-fashioned German lavishness she provided the best, and plenty for ordinary appetites, but her men had extraordinary appetites. In vain she increased the quantity—they were never quite satisfied. When she received the understanding that their real hunger was for spiritual food, she silently bespoke for each the true satisfaction. They became normal and her cooking was no longer a burden, and sweet content reigned in her household.

Every meal can be the Communion. "This do in remembrance of me." Eat and drink of the spiritual body—"a body hast thou prepared for me"—by remembering that "man liveth not by bread alone," but by the Word which he is in the mouth of the Lord. The silent grace before eating sanctifies all the food, so that nothing can by any means harm you. "He that is of a merry heart hath a continual feast" (Prov. 15:15). Nothing worrisome or vexatious should ever be discussed at meal time. A silent invocation for the realization of their Good working in and through their life should be breathed for those who come to breakfast with a scowl and a complaint, and it is often in the power of the captain of

the house-ship to steer her charge clear from the reefs and rocks of inharmonious conversation.

One of the opportunities for the cultivation of patience and self-control is dish-washing. Certain truth-students have found that they get their most inspiring thoughts when engaged in this common task. The very mechanical nature of their work allows them to dismiss the material thoughts and to be open to the Spirit. But this is not day-dreaming. By their fruits you can know the difference. Spiritual meditation takes no goodness from the work but makes all bright and clean, while idle day-dreaming is shown in the neglected and careless results. Special thoughts can be held for the good of the family appetites when washing dishes. One then can be cleansing away greed, intemperance and idolatry of food.

No day should be given wholly over to material work from morning to night. Recreation is just as true activity as work, and Saturday is the day to Remember planning some interesting entertainment, so that the day may demonstrate that divine unity of zealous accomplishment and merry-making that marks the graceful expression of a happy life.

Certain thoughts are working throughout the nation that will solve the servant question. One of them is a recognition of the necessity of making the kitchen, which is the most trying place in the house, a realm of peace and comfort to be respected by all. The loving heart and hand that makes the servant's room as pleasant as any in the house will never lack for efficient help. To the kitchen gravitate naturally the thoughts that are the by-products of the family life, and the wise mistress can often save a situation when her servant is at a height of irritation by a silent blessing and a helping hand of love. The Golden Rule is the best one to remember in connection with all that serve you.

The word for Saturday is Perfection; that perfection which is above the opposites of mortal sense, above

the good and evil of human judgment, that holiness that is beyond the ethics of virtue and vice—that perfection which has not evolved, but has ever been and always will be perfect, the same yesterday, today and forever.

“Be ye perfect as your Father in heaven is perfect.” Fill up the measure with a sinless life of love, wholly blameless, sanctified even as Christ is sanctified.

I am perfect for my source is Perfection, itself.

“All things are now ready.”

“Enter ye into the joy of your Lord.”

Meet every unredeemed state with the declaration, “It is finished.” Identify every form of good with its perfection in God. Uplift your whole world by the power of truth and so finish the work which your Father has given you to do.

Closing Word.

THE GREAT FOREVER. THE DAY OF THE
LORD.

The vision of Truth is of one day, endless, all light, in which all expression is gloriously complete. Its creation is blissful wishing that is perpetually gratified. The out-breathings and the in-breathings of the Almighty Expressor are effortless yet irresistible Love.

The Realm of the inspired and inspiring Word is here and you sit upon its throne. The elements rush eagerly to serve you. You say, “Be!” and It is so. As toys in the hands of a babe, as skillful tools in the hands of the artisan, as magical words on the lips of the Christ, so do you use the omnipotent forces that bring all things to pass. With a touch you move what you will, with a look you command all things. The dream of toil has passed like a fleck of mist and you are awake in the Christ-consciousness, Lord of All.

“God always has an angel of help for those who are willing to do their duty.”

TEMPLE TALKS

CHARLES FILLMORE

SAFETY



NEW understanding of God and man and the law of creation is in the world today. In our early training we had to have symbols—the chalk marks on the board of visibility—but now our minds are becoming more comprehensive and we can do sums in Mental Arithmetic. We are no longer in the kindergarten but see absolute principles instead of pictures.

In considering the Divine protection, it is necessary that we come into a fuller understanding of this wonderful law, which, at all times and under all circumstances, does save us from our ignorance, when we invoke it.

This law is put into operation through the volition of the mind, and when once we know that with every thought we set into action an absolute, undeviating, unending force, and in addition, stir up an invisible Substance all about us, which becomes alive with the vibratory energy of our thoughts, we begin to comprehend the far-reaching effect of mind action.

If your mind is fearful and doubtful, it makes a fearful, doubtful condition in the Universal Substance and you do not get the results of your prayer for Divine Security because you have not complied with the law.

The law is that like attracts like. Divine Mind has unswerving faith in its power and whoever invokes it must neither doubt nor waver. Jesus said to the sinking Peter, "O thou of little faith, wherefore didst thou doubt?"

If you could imagine this universe filled with an invisible Substance that could be molded like the potter molds his clay, and that your mind was taking of it and making all kinds of figures with every thought, you

would have a limited representation of that which really exists. Then, if we throw ourselves through our thoughts into this Universal Mind and have faith in it, really believe in it, don't you see we can't help but succeed in demonstrating according to the thought we send out? If it be for protection and safety, we will be protected, we will be saved. There are no two ways about it; it cannot be otherwise.

God is the everywhere present Mind and that Mind is all power; then the more I can strengthen my belief in it, or my faith in it, the better results I will have; and the less I resist any opposing thought, which is fear of cares, of accident, of impending danger, or disaster, the more pronounced will be the consciousness of the Everlasting Safety.

We say we rest upon the Everlasting Arms. What does that mean? It is a symbolical representation of the absolute trust of the little child. When the little child rests in the mother's arms, it is folded round. The mind of man reaches out for that same folding-round and we have again and again heard people say that through a certain inner realization of God's omnipresence, they felt in themselves that folding round and they knew that they were resting in the Everlasting Arms. They were so sure of God's protection that every fear disappeared and like a little child they rested in the Supreme Security.

This inner security will come to anyone who practices the right understanding of the Principle,—God Mind,—and continually applies it through his thought. Infinite Mind is everywhere but it is nothing to us unless we have a consciousness of it. Man is the All-Possibility, but he must work it up into consciousness to be aware of it. If I am to be protected by the Infinite Mind I must cultivate that Mind. I must get into my mind the truth about it, and then there must be that laying hold, that resting, that leaning hard on the Infinite Omnipresent Substance, and the doing away with every-

thing that disturbs the peace and the harmony of that trust.

It is observed that those who succeed in demonstrating the quietness, and harmony, and safety of God, are the ones who avoid opposition, and all fighting thoughts. "Make friends with thine adversary quickly."

There is no doubt that the Divine Mind flows constantly along lines of perfect security. I do not believe that God ever breaks himself up or meets with accidents of any kind, or knows anything of or thinks for a moment about disaster. If that be true of the One Mind, and that Mind is omnipresent, why can't we get into it? Why can't we let it into our minds, and not only have the consciousness of perfect safety, but also be safe? To have consciousness is one thing and to express that consciousness is another. Some people perceive that things may be so and so, but they say it can't be carried out because there are so many opposing conditions, the environment is in opposition. But you can be saved from the environment, you can overcome the opposing conditions through a higher power, even Divine Power.

Whoever cultivates the Omnipresent Mind knows that it is not only a Power, but an informing Intelligence. You can get results in both ways. Some people apply it in one and some in another. It makes the strongest man or woman to apply it in the overcoming of conditions, and yet that might be carried too far. I knew a case once of a lady who wanted to make a certain train, and she had been instructed in this overcoming power of mind. She was told that everything was obedient to her true thought and that she could have whatever she wanted by applying the law. She knew she was late, but she said she just kept treating that that train should wait for her—her affirmation being, "That train can't go off and leave me; that train has got to stay until I get there." And, sure enough, although she was fifteen minutes late, the train was waiting when she reached the depot. In telling of this she said, "Isn't that a demonstra-

tion?" Now, it is a question, whether it was or not. Granting that her treatment held the train, probably fifty people awaited her convenience, and it occurred to me as I heard her tell of the "demonstration" that it would have been better had she treated herself for promptness, instead of delaying a lot of orderly people.

But among these modern metaphysicians the law is often used in just that way. They consider themselves the center of the universe and that everybody and everything must bow to their will and convenience, whatever it may be. That, certainly is not the right understanding of the law, nor the right use of it. It is possible for us to thus dominate, and we might, if we were strong enough, hold the sun in the heavens while we whipped our enemies, as did the allegorical Joshua.

If you find yourself opposing anybody or anything there is always more or less fear and the thought that you are going to run up against something, then in your mind you are in combat. The story goes that two men who were enemies met in a path and stopped and glared at each other. One of them said, "I don't step aside for a donkey," and the other, stepping aside, said, "I do," and walked on out of his way. That was meeting an opposing thought adroitly. A still better way would be to make friends with the opposition.

Take the attitude that there are no clashing thoughts in your world, no opposing thoughts, no resisting thoughts, and no failure thoughts. Drop all these, wipe them off of your mind. from your atmosphere; do not allow for a minute that there can be in anything that you are doing even the possibility of defeat. Hold steadily that you are one with the Infinite, safe Mind. "The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." You can see the thought you get of peace and safety by repeating that 23d Psalm. You may not understand the Oriental symbology but you

get the feeling. If you could add to that feeling a definite understanding of Mind and its laws your security would be complete. Jesus Christ knew that this Father Mind was with him so powerfully that he said when Lazarus came forth, "I thank thee, Father, that thou hast heard me, and I *know* that thou hearest me always." That same Power is with us every one, and that Divine Safety Spirit is doing away with accidents and disaster and failures, if we are positive enough and strong enough in affirming our faith in the invisible guidance.

A traveling man, who has great faith in the Divine Guide, relates this experience: He was sitting reading, when it came into his mind that just ahead was a bridge that had been washed out. He hunted up the conductor and told him what had been revealed to him. The conductor was incredulous; there had been no storm, and he saw no reason whatever for such a disaster. But the man begged so hard that he have the train slow down at the bridge that they did so, and when they came to it they found a cloudburst had washed a span away. It was night and the train was saved from a great wreck by the warning.

Cultivate the thought of God as your safety and you will surely be taken care of. Affirm that you are taken care of; that your friends are taken care of. The more you send out this peaceful, sustaining thought the more it works upon the omnipresent Substance of Divine Mind. You can clothe yourself about with this omnipresent Substance until you are cushioned on all sides.

We often have testimonials by ladies who have overcome burns through holding that there is no power in fire to burn Spirit. A vital force, a vibratory energy is sent from the center in the mind right out through the nerves, and the fire is put out. The pain of a burn is simply a continuation of the fire in the flesh. If you can bring to bear a stronger force it will put out the fire. Again and again I have heard ladies in this meeting tell

of healing themselves so that they felt no painful effects whatever from burns, some of them very severe, just by declaring that there is but One Presence and One Power and that is Good, and that fire has no power over Spirit. You can heal yourself of all accidents, all disabilities, by using this wonderful law of the Mind and realizing that you do live, move and have your being in the Infinite Life, Substance and Intelligence of God, the Father and Source of all that is.

THOUGHT IMAGES



E lay down as the foundation of our philosophy that all is mind and the manifestations of Mind; and that Mind and Spirit are one.

The writings of men are the manifestations of mind, and that mind is manifest according to the character of the one who expresses it. In studying Scripture we should take this into consideration. If we are expressing Mind we should give it just as wide scope as possible, and yet not be biased by any limitations. Our Bible is the work of mind, and it is inspired of God, yet it came through channels that were often limited. In the reading of this Scripture we should use judgment, discrimination and, above all, the light of the Spirit within.

In the 23d chapter of Exodus, beginning at the 20th verse, are some statements that pertain especially to our subject this morning, and I will read them with some slight changes which, I think, make them more lucid. For instance the word "angel," means agent or messenger, a mental or thought image. With this understanding we will clear up many obscure passages in the Scripture. "Behold, I send an angel before thee, to keep thee by the way." This is supposed to be a command direct from God to the children of Israel,—“and to bring thee into the place which I have prepared.

Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for my name is in him."

"My name is in him." Remember, Jesus told his followers to go forth and do wonderful things "in his name." The name is that which identifies, and the identification of one with the name of God carries very great power.

"But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off."

All these things represent ideas in the mind. The interpretation will show you that the Hivite means your mind sinking in discordant thought, and the Jebusite means bragging, boastful thoughts, and the Amorite means the amorous thoughts, and the Canaanite means the low, pessimistic, negative thoughts, etc. These are all explained in the symbolical interpretations of Scripture. Thus this passage that I am reading to you is a treatise on the mind of man.

"I will cut them off." It is the Spirit of the Lord that cuts off, denies, eliminates all the errors in the mind of man. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and break in pieces their pillars. And ye shall serve Jehovah, your God, and he will bless thy bread, and thy water; and I will take sickness away from the midst of thee."

It seems a little strange that man should ignore this great truth that all that exists had its origin in an omnipresent, all-powerful Principle. It seems strange that he should give power to the things of form and shape. Man is the off-spring of Power itself and we naturally conclude that he should in the very begin-

nings of consciousness, recognize his origin, know it and express it. And so he does; but Being is infinite in its expressions. Along one line is light, along another is intelligence, another, love; all coming forth from Being.

These are all expressed through man. Man is the identification of the Universal, and the Universal potentialities are always expressed first as life. Life does not necessarily carry intelligence, and it is observed in all manifestations that life comes first and intelligence afterwards; and here we find the solution of this problem which is set before us, and the necessity of continued instructions, even commandments from the Most High, to beware of life separated from intelligence. Be wise in the observance of this law and know that all these wonderful things we see about us are the expression of a still more wonderful Cause, and do not get lost in the worship of the universe, nor any of the things that appear, either within or without, but get back to the Original, the Cause, the Source of all, the One God.

All through the Hebrew Scriptures, in fact, running through all Scriptures,—is this admonition on the part of the One Mind to turn to it. "Think on me." Lose yourself in the One. We see that One everywhere as the spiritual, the formless, the all-potential and all-powerful Mind, Life and Intelligence.

Yet, in spite of all these commandments, men have given themselves up to the worship of their own handiwork. They have made golden calves and graven images and worshiped them, like the artist who paints a splendid picture and becomes so enamored of its beauty as to refuse to dispose of it, even though he is in great need of the money. Artists have been known to hold and cling to their productions and starve. So men have been known to love money to the point of denying themselves every luxury. We frequently read of misers who have starved, with thousands of dollars in their homes. Here is illustrated the power of the mind to

fall down and worship the things which it produces; and this power of the mind to produce is just as unlimited as God himself. It is God throwing all that he is into the mind of man and saying to him, "Use me freely. Here I am in all my fullness, now express me." And man, to a certain point, does express this Infinite One; but, becoming lost in the mazes and the beauties of that expression, he literally falls down and worships it. The poet worships the things of nature and his poems; the artisan loves his material products, the musician his music, and ere they know it they go off, and off, and off, and are lost in the without and separated from the within. It is a wise, wise producer who can poise himself, who can center his eye in the One, and, looking within, draw and think the pictures without in Divine understanding.

This understanding of the mind is so vague and indefinite to those who have cultivated forms that they hardly know how to lay hold of it. They are like children desiring the little blocks; something that the senses can grasp. They run here and there and everywhere, searching for God, for the Principle, for the Spirit. They are like the fishes in the sea, swimming about and saying, "Where is the water?" or the birds in the air screeching, "We have heard of the air, but where is it?"

What is the one Law? "Thou shalt worship the Lord thy God, and him only." "But," the people say, "isn't God manifest everywhere, and isn't it legitimate to study all his manifestations? And can't I go to the palmist and have my fortune told? Isn't that legitimate?" Yes, if you see God in that outer expression, if you see Wisdom in that way. the Lord gives you the freedom to follow it. You can search in these devious ways if you wish; but in due season you will find that you are going right away from the One Spirit, the One Mind, the One Being, striving to express itself in you, asking you to open out your inner consciousness and let it tell you the Highest Truth.

We do not have to search far, nor very deep, for this one all-informing Mind. It is here; it always has been here. If we would sit quietly in our own sanctuary and ask for it, we would have every question answered. It would not be necessary for us to go into the heights nor the depths of the outer world to get understanding. Understanding is of the Spirit, and we are Spirit. And that understanding comes to us by being still and letting it express itself in the mind.

When you find people giving power to material conditions and laying down material laws for you and telling you that thus and so will happen in your life, you should beware. These people are in limitation. They are not safe guides. You should know that you have the power in you to change your whole life at any time, through your own inner volition.

A lady told me just a few days ago that a friend of hers had become a nervous wreck through the telling of her fortune by one whom she thought was very wise. She had taken as unchangeable the prophecies, and nearly all of them were of disaster. Many terrible things were to happen to her as the years went by. She was to have more trouble in three years than she had had in all her life before; and she, year by year, lived over all of those disasters in her mind. She made thought-images of them through expectancy and produced them just as strongly as she possibly could with her thought-force. A few of them, the friend said, had come to pass, and there was, in reality nothing very definite; and yet, step by step, she had tried to produce those conditions. So you can see how easy it is, if you listen to people who are in limitation, to go astray, to lose yourself in these devious paths of the images that man graves with his mind and, by giving them superhuman power, worships.

Every thought that you have makes one of these angels, or images, and those angels are of the character of the thought. They take on the potentialities and the

degree of power of the thinker. In the Scriptures we are told of the angels of God, but there was the devil with his angels also. There are all kinds of angels, or there are all kinds of thought-images, and these angels are constantly going and coming in the race mental realm. We can feel them, we can see them. They are ministering to us from on High, or from beneath. You can judge, if you know the Truth, the character of the angels that come to you. We are even told that we entertain angels unaware. Yes, we do, but we also often entertain demons. They are the angels of the adverse mind. They are those angels, or those thought-projections, that bring to us disquietude, discomfort and inharmony.

Now, you can always judge the character of the angel by the effect that it has upon you. If it disturbs you, if it casts a gloom upon you, you may know that the angel is not from the Lord, because the Lord is always sending forth his angels in joy, in upliftment, in the doing away with all dissatisfaction of every kind.

When one who pretends to spiritual wisdom tells me about some disaster or something that is going to occur in my life that will bring inharmony into it, I say "That one is not expressing the intelligence of the indwelling Lord." I know what my God is. I know that my God is the Source of all good, and when one who pretends to know about things invisible prophesies sickness or failure, I say at once, "That one is not worshiping the true God. That one has in some way gotten in touch with the angel of the adverse. The adversary is there at work." I know that the promise within me is that all sickness shall be taken away when I bow down and worship the true God. That is the promise from beginning to end of this Scripture; and all of our ailments and all of our sickness and all of our limitations of every character shall be taken away when we turn from material things and worship the true God.

This worship of the true God enters into every de-

tail of our lives. I find that those people who are satisfied with the revelations of God to them, who know and understand the Principle, are the safest and most satisfactory to deal with. They are true to the Principle as they know it, they are honest and upright and definite, and when they make an appointment you can depend upon their keeping it. And those people are worshipers of the God of Spirit and they believe in the one Truth.

The principle of Life is a principle that never fails, so that life should never fail, under any circumstances. The principle of Life is a principle that is never wavering, so that we should never be in a wavering, doubtful state of mind. We should know absolutely, because the Principle is the Divine Knower. The principle of Love is a loving, kind, gentle, forbearing, forgiving, principle; and so, if we work in that kind, loving, forgiving, forbearing, charitable state, we may know that the one Love is working through us.

So we may go on and on and illustrate the working of this wonderful Principle, and through it we may know in our lives whether we are worshipping the true God, or whether we are worshipping images.

We cannot escape the making of thought-images but we can give ours wings.

Every thought you have engraves itself somewhere on your body, and if you say often with Jesus, "I and my Father are one," you will become so illuminated that you will see the mental cause of every bodily condition.

For tasks in hours of insight willed
Can be through hours of gloom fulfilled;
Not till the hours of light return
All we have built do we discern.

—*Matthew Arnold.*

He's true to God who is true to man.—*Lowell.*

DIVINE ORDER

C. LEONA B. MATHEWS.



DIVINE Order is now established in my Mind and affairs."

In one of Miss Carter's Little Sermons she says, "God's Universe is in Divine Order and when we make ourselves one with that order our world manifests it." Not only in the outside will there be order, but in the within, which is the source and the cause.

Some people wear themselves out in mind and body trying to put their house or their business in order and in straightening the tangled affairs of life, when if they would only take the time and make the effort to set the mind in Divine Order the exterior things would fall into line naturally.

When things go wrong and seem all mixed up, if instead of looking for the cause in the things themselves we would analyze our thoughts, the cause could always be found. The guidance of the Spirit must be sought and followed, for often our so-called virtues are the source instead of the seeming faults, and only the Spirit can reveal them to us.

Many of us were allowed to grow up with the idea that we could criticise and condemn in our hearts and speak our criticisms in our homes perhaps, if we did not stir up strife and make trouble for our friends; but we have learned that truly "as a man thinketh in his heart so is he," and so is his world, for our world and environment are what we make them.

One reason why we may seem to be manifesting disorder at times is because there is something that must be up-rooted. Perhaps you call upon a friend and find plastering and papering etc. in progress. There is apparent disorder but your friend is happy, for she realizes what a beautiful, orderly place it will be when the house cleaning is over. Why can we not view our mental and bodily house cleaning in a joyful frame of mind,

say it is good, it is all right, thus hastening the good work and establishing greater and more divine order than we have known before?

It is not necessary to become perfect through suffering, but if we have not realized our oneness with God sufficiently to ward off these *discomforts*, let us at least realize that the cleansing power of the Spirit is working through us and then prepare ourselves against repetitions of these experiences. All children can not be taught by the same method, and we always have the opportunity to take everything the best way if we can take it; if not we must get it some other way.

There is no contagion except by thought. Even the physicians are now saying that fear is the only cause of rabies. These fear thoughts are in the air, and like attracts like.

That is one way in which a person takes on *disease*. Another way is by being so negative that anything that comes along may find a lodging place.

A negative person leaves the door of his mind unguarded and all sorts of thoughts come trooping in and take possession for a time; then others come along and thus he changes his mind frequently; that is, the I AM is not in control and he allows himself to be ruled by the most dominant of these wanderers.

Such a mind is not in Divine Order, but a mind stayed on God must be orderly; and furthermore it is a positive mind and will attract only that which it desires from sympathetic thought-waves.

After a time the mental atmosphere is changed and we do not need to guard the door, because what we do not desire is not attracted to us.

There must be the praying without ceasing which is simply an acknowledgment and realization of our oneness with the Father at all times, so that when emergencies arise we are prepared. Occasional recognition of our sonship is not sufficient. We should not wait until the adverse condition of thought assails and then be-

gin our fortification. No, we must be ready beforehand. The thrifty housewife puts her house in order early in the day; so should we put our mental house in order every morning and declare for the divine harmony in every organ of the body.

When we have set our mental house in perfect or Divine order, peace and harmony will be the result.

How shall we do this? Our understanding of Truth needs systematizing and, to be sure we understand aright, suppose we stop trying so hard and trust a little more. I am reminded of the old hymn,—“It is not try but trust.” Now in the Bible we read “There is a spirit in man and the inspiration of the Almighty giveth him understanding.”

We have heard much about getting still, so that we may enter the Holy of Holies and receive this inspiration of the Almighty, but each one at some time finds out for himself just how.

The secret is concentration. And how shall we concentrate? This is where Divine order plays such an important part. We must learn to accept only such thoughts as we wish to keep; pigeon hole these, as it were, and correlate all material for future use. When you wish to consider a certain subject pull out for study and consideration all that you have stored up regarding that subject. Think of one thing at a time and insist that all other thoughts keep their place, and also that all thoughts which may be knocking for admittance from the outside are not allowed to enter unless they are invited, and you will not invite them unless they can assist you in their problem.

Our lives will change when we realize that every time we form a good habit, cultivate a worthy quality or carry out a good intention, or in fact do our best in any line, we are expressing God—setting the God ideas at work in the world.

Things which before have seemed impossible will be attainable when we realize that within each one is

the store house of all knowledge and all wisdom and in fact every good which we can possibly desire. The only stipulation is that we really and truly want it. We are children of God and inherit only from him. Order is of God, so if we want Divine order in our minds and affairs we can have it.

The result will be peace and harmony; and where these are found in the mind they will manifest, not only in the outside world about us but in our bodies, giving perfect health.

Also we will have gained the ability to concentrate and with that comes an improved memory, and, best of all, the ability to enter into the Holy of Holies.

"I am God's child and I manifest harmony and wholeness."

GIVING AND GAINING

We reap in return for our sowing,
And not for mere dreaming of gains;
The winds that are fitfully blowing
Across the wide, billowy plains
Will bring us no shiploads of treasure,
Unless we have ships to return;
The world gives us measure for measure
And hope for the hopes that we earn.
The world gives us joy for enjoyment,
That we have the grace to impart,
The heart is soon out of employment,
That ceases to gladden some heart;
The pleasure and profit of living
Are sweetened by effort and zeal;
The world gives us gains for our giving,
And not for the empty appeal.

—*Chicago Record-Herald.*

We live in deeds, not years.—*Bailey.*

THE POWER OF THE WORD

*Answers to Questions Following Lesson Six in the
Primary Course of the Unity Society Cor-
respondence School, by J. R. Rude,
a Student.*



WHAT is the Word of God?

It is Mind in its capacity of an Omnipresent, Living, Creative Force which "in the beginning was with God and was God." It is the "God said" of Genesis, and the Logos of John's Gospel.

How was the universe created?

The universe was created by the Word of God. God *said*, "Let there be light, and it was so." God *said*, "Let there be a firmament: and God saw that it was good." God created a perfect Idea which, *spoken* into expression, made the manifest universe. "By faith we understand that the worlds were framed by the Word of God."

How does man make his world?

By his words. Everything in God is in man, even to the universe. In mortal consciousness man merely forms and his work perishes. If he says, "I don't know," he makes darkness. If he says, "I am Wisdom," his world will be lighted with Divine Intelligence. If his words lack faith in Substance, he will manifest poverty. If he lacks faith in Life, his words will bring sickness, old age, death. By our words we either deny or glorify God in our world.

How may a perfect body and perfect world be made by man?

A perfect world will be created *as* a perfect body is created; i. e., by the all-inclusive Word of God. When man becomes quickened to the Christ Consciousness, he speaks the complete Word to his body. He incorporates Life, Substance, Intelligence, Strength, Love and Order into his flesh, blood and bones and makes an incorruptible, imperishable body of pure Spirit Substance.

If his ideas lack any of these elements his body and world will pass away as a vapor. With the taking of bread, let us eat his words; this will go a long way in making a perfect body.

What is the new birth? How does it take place?

The new birth is being begotten, born and quickened into spiritual consciousness—the Christ Mind. It takes place by a right use of the Word of Truth, “Being born again not of corruptible seed but of incorruptible, by the Word of God.”

What changes in man follow the new birth?

He has the Mind of Christ, the earth mind has passed away. His body is no longer “flesh as grass,” but is enduring, abiding, not subject to death and corruption. He is consciously the Son of God—the Word—and lives and abides forever. He is a member of the redeemed and glorified body of Christ.

Explain fully how the promise, “He shall have whatsoever he saith,” is fulfilled.

This is one of the wonderful statements of Jesus and includes the full understanding of man’s power and privilege to use the creative word. Its practical value is shown in the fact that man makes his body and his world by the peculiar words he selects and uses. If we hold ourselves or others in the thought of sin, all those adverse conceptions put into words show outwardly in our bodies and affairs. By man’s words he makes his heaven or hell. What he looses on earth is loosed in heaven; what he binds on earth is bound in heaven. He can bind up his bowels and his brain cells, or he can set them free. “To him that hath (who says he has) more shall be given; from him who hath not shall be taken even that which he seemeth to have.”

Why is it necessary to express Divine Love in all our words?

If Divine Love is left out of our words discord results, for Love is embraced in the Word of God. The presence of Love in our words eliminates all resisting,

criticising, fault-finding and angry words. Divine Love holds the Universe in unity, and if we fail to express it in all our words, our minds, bodies and world begin to disintegrate and cannot be held together.

What heals a rebellious state of mind?

Such false states of mind must be denied away. The intellect blames God for all its troubles because it is ignorant of the power of the word to make these troubles. Harmony is restored and the rebellious mind healed when it understands the power of words in making its body and the conditions surrounding its life. When it expresses the Word of God in fullness these in-harmonious conditions disappear.

What words must be dominant in restoring life and health?

Life-giving and healing words, words which are the opposite of those associated with death and sickness. These words proceed out of the mouth of the man who is conscious of the abundant Life of the Spirit in the universe and in himself. This Life is Health and heals. Jesus said, "Arise, take up thy bed and walk." "Lazarus, come forth." "Thy son liveth."

What words make for power and put out negative conditions?

Words of Truth from the Omnipresent Christ. All-authoritative, confident, convincing and positive words make for power. All words that spring from the consciousness of Omnipotence within are words of Power and put out negative conditions. Such words do not fail to secure the Christ dominion and mastery.

What words fill the emptiness of lack and poverty?

Words that are spoken out of the consciousness of one who realizes the Omnipresent Substance of God. These are words of plenty and abundance. For example, "The Spirit of plenty is active in all my affairs, and I have increasing abundance." "Thou, O God of Substance, art my mighty Resource and I trust and firmly believe in thy unfailing bounty."

How may one attain the consciousness necessary to speak real creative words?

Real creative words are spoken out of the Christ consciousness. The personal consciousness is barren of such words. To speak such words with power, one must be very still and realize Power. He must enter into and make himself one with the Power-Idea. When he has opened himself in the way until he is filled with Power, then he can speak real creative words with the All-Power of God.

Explain the difference between Substance and matter?

Matter is an ignorant consciousness of Substance. Looking at forms with the outward eye, man sees a lack of Life and Intelligence; and he forms his conclusions according to three dimensions, or from the idea of things as space-filling, and in this category he places his body. If man would eliminate the material consciousness, let him trace everything back to the Ideas in Divine Mind.

Substance is one of these Ideas. Its scriptural name is "the earth." "God is creating the earth." This Substance is to be formed in mind and established through faith. This is symbolized by the "dry land." The personal ego has conceived matter from Substance, but the latter is eternal and not space-filling. Modern science calls this Substance the universal ether. All our thoughts and acts work in it and out of it we make our bodies and all things touching our life.

What is the fourth dimension?

It is man's concept of spiritual Substance. Forms lose the false idea of separateness and the primal elements are omnipresent. Under the Divine Law man's body and the Universe come into a Divine Unity. This will obviate all resistance, opposition and friction. All sense of space, time and matter are gone. Wherever the thought is, there immediately will be the body. Jesus practiced this when he went into a room through a closed

door. Since mind is free and unlimited, its creations under this law will be the same.

How is the body redeemed?

If man were living in the fourth dimension it does not follow that he would lose his body. He would lose his materialistic conception of body and gain a spiritual conception of it. He could not gain spiritual consciousness by a separation of spirit, soul and body, for they are one—the whole man. Since the body is Expression in the Trinity, it must *in its perfection* manifest all that is in the mind and idea. As soon as the perfect ideas, Life, Substance, Intelligence and Strength, are attained in consciousness they will be expressed in body. We then find that the same spiritual conditions are manifest in body as are idealized in mind. This redeems the body from sin, sickness and death.

What is it to keep the words of Jesus?

To keep his words does not mean to have an intellectual perception of them and say, "Yes, I agree." But they must be received into consciousness and repeated over in the realization that they are Words of Truth containing Life, Substance, Intelligence, Power. In this way we build his words into our consciousness and they become manifest in our bodies, which will be saved from death and corruption. "If any man keep my sayings, he shall never see death."

What does Paul represent in Scripture?

He represents the Word on its way through the body, building up the centers of the organism. He fulfilled this in his preaching and missionary journeys. We are commanded individually to carry the Word into Judea and into the uttermost parts of the earth (body).

Describe in detail how we should carry the Word to the uttermost parts of our bodies.

We should go down to the Life center and set it free from the multitude of errors which we have been storing up there. Tell it that it is not limited to three score years and ten of imperfect manifestation. Tell it

that it is not carnal and sinful, but pure with the purity of Spirit. Tell it that it is now one with the great Universal, Omnipresent, Unchanging, perfect, eternal Life of the universe. Then there will follow a mighty inflow of the pure, rich Substance of Life, and this portion of our consciousness and bodies will have the curse raised.

Go to the Power center at the root of the tongue. Deny all inability and inefficiency. Say, "All power is given unto me in mind and body."

Speak to the Strength center at the small of the back. Restore its strength by denying all weakness and affirming strength. Say, "I am strong in the Lord." "My strength is sufficient for thee."

The Love center is near the heart. Tell it that it is not filled with selfishness but with Divine Love, the pure, Universal Love. Say, "I am Love, overflowing to all creatures; I cannot hate; my nature is Love."

Go to the Substance center back of the pit of the stomach. Tell it that it is the center from which proceeds the true Substance out of which the body is created in perfection. Impress upon it that materiality is false and that there is but one pure Spirit Substance and out of it your Being is created in righteousness and truth.

What is the result when the spiritual Law has unlimited expression in man?

A transformation of man, in mind, body and affairs, by the renewing of his mind. Spiritual Law is Principle, and Principle is Divine Intelligence. If man's ignorance did not interfere in the work of Intelligence in the body, a perfect, spiritual body would be built and it would be kept in perfect order. This will be done, when spiritual Law is fully expressed in man by means of the Word, and the union of the conscious, subconscious and superconscious is accomplished. All the false thought structures in the subconscious must be dissolved before this union can be made. Spiritual Law is Life, Substance, Love, Power, Strength and Order. If we

give these thoughts unlimited expression in our universe we will be transformed from sinful, sick, ignorant, weak and beggarly mortals into our true estate—Sons of God and joint heirs with Jesus Christ. “We are members of his body, of his flesh, and of his bones.” Our bodies become imperishable, incorruptible, made of the one pure spiritual Substance, redeemed and glorified.

A lady visiting Colorado suffered greatly from the elevation. One day after an attack of breathlessness she sighed out: “I am sure I shall die!” “Will you go to heaven if you die?” inquired her little son, anxiously. “I hope so, dear.” The small boy burst into tears. “Oh, mother, dear,” he sobbed, “don’t go to heaven. You could never stand the altitude.”

Be still: the crown of life is silentness.

Give thou a quiet hour to each long day.

Too much time we spend in profitless

And foolish talk,—too little do we say.

If thou wouldst gather words that shall avail,

Learning a wisdom worthy to express,

Leave for a while thy chat and empty tale,—

Study the golden speech of silentness.

—*A. L. Salmon.*

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your righteous life, free from stain, ever give forth the fragrance of God.—*Henry Ward Beecher.*

“In life’s small things be resolute and great—

To keep thy muscles trained.

How knowest thou when God thy measure takes,

Or when he’ll say to thee—

‘I find thee worthy—do this deed for me.’ ”

KNOWING AND DOING

STELLA M. TEMPLEMAN



F any man will to do his will, he shall know of the doctrine, whether it be of God."

Will and understanding are two inherent faculties of man, but the former is the one first called into action. Not everyone realizes that he possesses spiritual understanding, the faculty of unerringly knowing the Truth without being told from without, because understanding sometimes lies very deep below the surface and has not been called out by recognition. Everyone realizes will power as his own and knows that he is free to exercise it. Therefore Jesus, with this recognized faculty as a starting point, sought to awaken his disciples and auditors to the fact of Universal Wisdom. Will and understanding are inseparably joined in consciousness, therefore if we are conscious of will we must become conscious of *knowing* Truth intuitively.

But we must realize the true Universal Will, the Good Will, not any personal, selfish concept of will, if we would gain spiritual discernment. The Father's Will must become one with ours, or rather, we must unify our will with the Divine Will. This is not anything difficult or mysterious, if we will stop and consider it a moment. God's will means Good Will, and it is this Good Will that must be established in us as a permanent state of mind before intuition, or the discernment of Omnipresent Wisdom, makes all plain to us. We know what Good Will is and are familiar with its effect upon us and others. It uplifts and clarifies our mental vision so that we see everything bathed in the light of ineffable Love. If we cherish perfect good will toward an individual, we get a true estimate of his character, his true intents and purposes are opened up to us and we understand him.

The first act of creation is an act of the will. God said, "Let there be." This is an expression of Will, or

will in action. As the will is inseparably connected with understanding, the first command (or decree of the will) is "Let there be *light*." Light, or understanding, was created by the will. If a subject comes up of which we desire more understanding, and we say quietly and confidently, "I am interested in this and I do understand it. It is clear to me and I know it," the light comes to us. The way is opened up and we have the desire of our hearts,—true understanding. Interest in a subject is proof positive that our attitude toward it is one of good will. If we feel drawn or attracted toward a subject, or an individual, to the extent of giving our attention, we may be sure our hearts are harboring good will toward that man or that subject.

The life story of Daniel is one of the most interesting and instructive in the Bible, and shows the development of these twin faculties, will and understanding, to a wonderful degree. The first incident of Daniel's recorded history is an act of will. We are told that "Daniel *purposed in his heart* that he would *not* defile himself with the king's meat, nor with the wine which he drank." He decided to be loyal to his God, to be temperate in eating and drinking. This decision required the courage and boldness of Divine faith, because this very diet had been selected for Daniel and his companions and he was ordered to subsist upon it for three years, as it was very desirable that those who stood before the king be comely, well nourished and pleasing in appearance, and this food was considered the proper kind to produce these effects. Therefore Daniel, in refusing it, went directly in the face of the well established precedents of his day. The idea prevailed among men at that time, as it does today among those not fully awake to spiritual realities, that a purely vegetarian diet is not sufficient in nourishing qualities to maintain the body in perfect health. Daniel acted on his faith in this matter, backed up by his resolute will.

Yet it was not the personal will that he exercised,

because it aroused no antagonism. He used good will in presenting his decision, putting it in the form of an earnest request, and the prince in charge yielded easily to his persuasion. After a fair trial, or test, it was found that the four children of Israel who had confined themselves to a strict vegetarian diet were more pleasing in appearance and in better realization of health than any of the eaters of flesh. "Prove all things; hold fast that which is good." This Daniel did.

The result of the exercise of will by Daniel is a striking proof of the law, "He that willeth to do his will shall know," of the inseparable nature of will and understanding. We read that "As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." It was also said of Daniel that "in him was the spirit of the holy gods . . . light and understanding and wisdom, like the wisdom of the gods, was found in him. An excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel."

Many honors and great success came to Daniel during the reigns of the four kings, Nebuchadnezzar, Belshazzar, Darius and Cyrus. Darius divided his kingdom into 120 provinces, over each of which he appointed a prince, and Daniel was the chief of these 120 princes. He rose from humble captivity to the exalted position of prime minister, not because of political preferment, family distinction or other material influence, but all "because an excellent spirit was in him,"—even spiritual understanding, the Spirit of God come forth through the faithful unification of his own will with the Divine.

The life of Daniel is proof positive of the value and desirability of the expression of Spirit in the so-called active world of affairs. There is an idea afloat that one who mingles much with the world and takes an active part in its events can not develop or express spir-

itual Truth. This Daniel's life and words disprove. In interpreting the dream of Nebuchadnezzar, he said to that king that his worldly glory and majesty and dominion should be taken away "until thou know that the Most High ruleth in the *kingdom of men*, and giveth it to whomsoever he *will*." This prophecy came to pass. God's law does operate in the kingdom of men as well as in the kingdom of heaven, and by unifying our will with the Divine the understanding comes to us whereby we are enabled to unite the two kingdoms into one.

In the realm of Spirit, Daniel represents the I AM bringing forth the faculties of Will and Understanding in Divine Order. There must be a letting go of the error thoughts, and a gathering into consciousness of all our true thoughts or ideas, and all must be held together by the action of will. Some say they can not control their thought, but this is a mistake. We "have power to take it up and to lay it down." This power we have received of our Father,—Divine Will Power. We can lay down any line of thought that we find we do not want to hold, and we can take up the true and desirable. And we *do know* the true, right thoughts that belong to us. "My sheep know my voice, and I know them, and they follow me." "And they shall never perish, neither shall any man pluck them out of my hand." The I AM is the Shepherd of our thoughts, and when we assert our I AM ownership and control they can not get away from us. We gather them right into the mind and they are safe, "and there shall be one fold and one Shepherd." The I AM becomes identified with the thoughts which it holds.

"And other sheep I have, which are not of this fold." The One Mind has an infinite range of Ideas, and all these true Ideas are ours. The joy of receiving new ideas into consciousness passes understanding from an intellectual standpoint. "Them also I *must* bring, and they *shall* hear my voice." When the I AM

claims an Idea from the Infinite Mind, that idea responds and comes into expression.

To realize this I AM dominion, we must develop will and understanding. This can be done only by getting still and realizing the Omnipresent Will and Wisdom. Speak to your thoughts and say, "Let there be peace and stillness." Then say, "I am still. I am at peace in mind and body. God's Will is now done in me and the light of his infinite Wisdom shines through and through me." You will be surprised at the changed, new character of thoughts that will come to you, at the understanding that lights up your mind, even after practicing this a little while faithfully. "Behold, how great a matter a little fire kindleth." The purity, the richness, the brightness of God's kingdom will begin to dawn in you as you behold these true ideas coming into your mind. Only be faithful and you shall see the salvation of the Lord, for he will show it to you.

Little children in school always look forward eagerly to recess,—a play spell, when they can lay aside for a while their work and run out doors to eat lunch and play games. We as metaphysicians should look forward to a recess also, and with the same eagerness as the little child; but our recess is not a running out of the mind. It is an opening *into* the depths of consciousness, the Holy of Holies, where God awaits us, ready to feed us with the true Substance of Life, Wisdom and Power, and to refresh and enlighten us with his loving-kindness and tender mercy. We must lay aside from our mind all burdens, all tasks, all fears and worries,—and we can, because this Daniel, or I AM, within us is a "dissolver of doubts and shower of hard sentences," so that no doubt or hard sentence need remain in our hearts unsolved,—and turn our minds, completely relaxed and free from these things in the outer, to Spirit. Then will we rest and be refreshed in and by our Good. We can no longer have anything to fear, because only "goodness and mercy shall follow me all

the days of my life." No evil can befall me because I am enfolded in Good Will, nothing is behind, following me, except goodness and mercy, and nothing ahead except love, wisdom, power and all Good.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Who redeemeth my life from destruction; who *crowneth* me with loving-kindness and tender mercies."

Bless the Lord, O my soul. He that willeth to do his will *does* know.

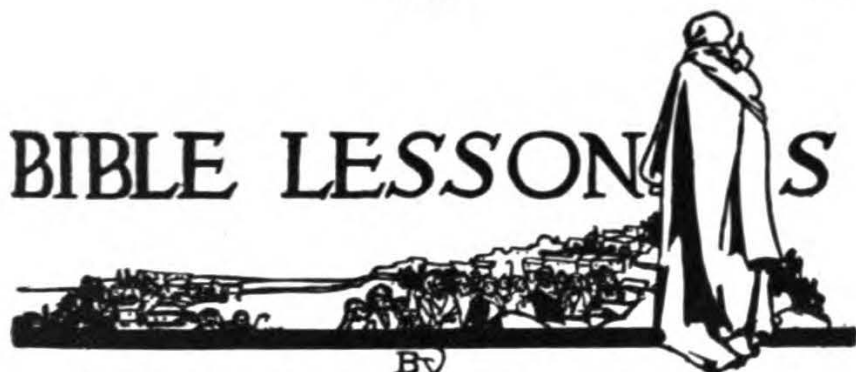
Give us this day our daily bread, we pray,
 And likewise, Lord, our daily thought,
 That our poor souls may strengthen as they ought,
 And starve not on the husks of yesterday.
 —*Phillips Brooks.*

Nothing is more moving to man than the spectacle of reconciliation: our weaknesses are thus indemnified and are not too costly—being the price we pay for the hour of forgiveness; and the archangel, who has never felt anger, has reason to envy the man who subdues it. When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway closes the wound with a pearl.—*Jean Paul Richter.*

Let us beware of losing our enthusiasm. Let us ever glory in something and strive to attain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks.*

Do not grope
 Among the shadows of old sins, but let
 Thine own soul's light shine on the path of hope
 And dissipate the darkness.
 —*Ella Wheeler Wilcox.*

BIBLE LESSONS



By
CHARLES FILLMORE

Lesson 8. August 21.

JESUS NEARING JERUSALEM.—Matt. 20: 17-34.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19. and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. and whosoever would be first among you shall be your servant:

28. even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29. And as they went out from Jericho, a great multitude followed him.

30. And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

31. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

32. And Jesus stood still, and called them, and said, what will ye that I should do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

GOLDEN TEXT—*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt. 20: 28.

Jesus going up to Jerusalem represents man in the regeneration reaching a place in his development where the old state of mind must be wholly erased and in its stead a new and higher man established.

Before the new house is built the old one must be demolished. A new set of ideas builds a new body and it replaces the old body of weakness, disease and death. When this takes place there is great commotion in mind—the religious thoughts are full of condemnation and the secular thoughts would crush out entirely the claimant of a life beyond their ken. In destroying the life in the physical body they destroy their only avenue of expression. Thus error in its ignorance destroys itself.

Many states of mind have to be dealt with by one who arouses all the powers in the conscious and subconscious realms. The Soul, represented by the mother of Zebedee's children, wants her offspring to have first place in the new kingdom. This ambition of the soul is evident when we think our abilities should be given due recognition in the spiritual kingdom, without consid-

ering their experience or training—under the spiritual law. When asked if they are able to drink the cup of the spiritually minded, and be baptized with his baptism, they lightly answer, "We are able."

But are they ready to give up pride, ambition for place or preferment, and become like common servants in the house? Workers in the Vineyard of Jesus Christ find few who are willing to serve as he served. They think that their intellectual attainments fit them for any place in the spiritual kingdom, when they lack that first and most important evidence of complete dedication—the abnegation of self and a readiness to do whatever the Spirit bids.

Every priest in the Catholic church must pass through the serving state before he can enter a higher; so the neophyte in the secret religions of the Orient must serve in the most menial duties before he is considered a safe custodian of the higher forces of the soul and mind.

As we proceed in our spiritual development we find certain laws at work in mind and body. When we perceive a truth, and obediently place ourselves in all ways necessary to the bringing forth of it, we observe an increase in power. Instead of being one of a multitude we become leader, and the multitude follows, eager to be instructed and helped out of their darkness.

There are many blind men in our minds but we did not know it until we became meek enough to receive Divine Wisdom. Then only can we clear up the ignorance and lack of perception within our own souls. To touch the eyes of one's own ignorance and darkness one must get the attention of the blind by mentally asking, "What will ye that I should do unto you?" They will nearly always answer, "Lord, that our eyes may be opened." That is, the soul is always calling for more "light"; more understanding. Then "touch" the all-potential mind within you with your Word of Truth

that the Spirit gives to every man—innate spiritual understanding. “Ask and ye shall receive.” “I AM the light of the world; ye are the light of the world.”

Lesson 9. August 28.

JESUS ENTERING JERUSALEM.—Matt. 21: 1-17.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,

2. saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5. Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus appointed them,

7. and brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, this is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple; and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. and said unto him, Hearest thou what these are saying? And Jesus said unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went forth out of the city to Bethany, and lodged there.

GOLDEN TEXT—*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21: 9.

In oriental countries in Bible times kings and rulers rode the ass, and it was the accepted bearer of royalty. In the man consciousness the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus is to portray the mastery by the I AM of the animal nature and its manifestation (colt). Jerusalem is city of peace or spiritual consciousness.

"The Lord hath need of them." These forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or woman with the animal nature asleep or suppressed is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but, like the beasts of the field, mere slaves to animal desire.

In the regeneration these animal forces are turned inward and become powers on a higher field of action. To fulfill this part of their mission they must be wholly weaned from the animal habits. So long as the animal rules, the man is slave. When the I AM man takes charge of the body a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through high and pure ideals the whole consciousness is raised to a higher standard. Through interior thought

concentration the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

But let not that one who is indulging the sense man in his animal ways think for one moment that he is on the royal road into Jerusalem. "Blessed is he that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Another said, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on and they fall in line. Their cry "Hosanna" means "Save, we pray!" A change of base from personal willfulness to meekness and obedience stirs up the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will but thine be done," often stirs up such a commotion and then there is questioning as to the cause. The answer is, "This is Jesus (I AM) the prophet (one who states the Spiritual law) from Nazareth (place of development) of Galilee (life activity). Rendered in modern metaphysical terms this would read, "This is the supreme I AM stating the law of the Spirit in development of life action."

The financial thoughts have to be regulated, and those that traffic for gain cast out. When we think how

we are going to make financial profit by some scheme of the carnal mind, we create within our own temples thieving thoughts that destroy our minds and steal our very tissues. These the supreme I AM casts out through denial.

Healing always follows the casting out of sin. Jesus reiterated again and again the law, "Go, and sin no more, lest a worse thing come upon thee." Real forgiveness of sin is always followed by bodily healing, and those Christians who think they will find heaven through disease and death are surely doomed to disappointment.

Lesson 10, September 4

THE PARABLES OF JUDGMENT.—Matt. 21: 33-46.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them in like manner.

37. But afterward he sent unto them his son, saying, They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner;

This was from the Lord,
And it is marvelous in our eyes?

43. Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

45. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

46. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

GOLDEN TEXT—*Therefore say I unto you, The kingdom of God shall be taken away from you.*—Matt. 21. 43.

The Pharisees are the hypocrites. They are denounced by Jesus with greater severity than any other class of sinners. They pretended to practice the Divine Law, but failed to do so, representing the son who said, "I go, sir; and went not."

These are attitudes of mind which every individual finds within himself. The thoughts in the mind of each of us are attracted to a common center which is called I AM. The various classifications of thought segregate themselves according to their likes and dislikes, dominated, of course by the central I AM.

I AM is the Son of God, and can do the will of God without interference from any outside source if it elects to do that will. In its ignorance it may become a sinner before it has claimed Divine Wisdom. Mind is the vineyard of Being and all states of consciousness must be brought to fruitage by the Son or All-Potential thought of God, in its free individuality. Wisdom and obedience are to be brought forth and when the Son is sincere and does the best he knows, he is on safer ground than one who has allowed his thoughts to crystalize around certain set forms of righteousness. These Pharisee thoughts observe the letter and lose sight of the Spirit, but are so sure of their truth that they are im-

movable and do not obey the Divine command, "Go forward."

Man's understanding of Truth is progressive, and Divine Mind is constantly setting before us higher and better standards of infinite compassion and forgiveness. Those who are truly repentant and strive obediently to do the will of God are fully forgiven regardless of the magnitude of their sins, and they thus get into the kingdom before the self-righteous.

In the second parable the "householder" who "planted a vineyard," and "set a hedge about it," and "dugged a wine-press" in it, and "built a tower," and "let it out to husbandmen," and "went into another country," is Divine Mind. The "husbandmen" are the faculties implanted by that Mind and the "season of fruit," is the bringing forth of the various powers of consciousness. When selfishness enters in there is no recognition of the Divine Source of Life, which is the "wine-press," dugged by the Infinite Mind, nor the "hedge," which is Divine protection, nor the "high-tower," which is Divine perception of Truth.

When the thoughts of the Spirit come to the husbandmen and claim recognition of the One Mind, they are killed out of consciousness. The sending of the son is the descent into consciousness of the Christ Spirit. This is the heir, the Divine I AM, which the Pharisaical attitude refuses to receive in its full power and dominion, and to such a consciousness Christ is dead, and there is no prospect of that re-generation of the body which is brought about only through mental, spiritual, and even physical receptivity to a higher quickening Life-Energy.

Lesson II, September 11

THE KING'S MARRIAGE FEAST.—Matt. 22: 1-14.

1. And Jesus answered and spake again in parables unto them, saying,

2. The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

3. and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

4. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

5. But they made light of it, and went their ways, one to his own farm, another to his merchandise;

6. and the rest laid hold on his servants, and treated them shamefully, and killed them.

7. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

11. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:

12. and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.

13. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

14. For many are called, but few chosen.

GOLDEN TEXT—*For many are called, but few chosen.*—Matt. 22: 14.

All students of the Scriptures, and especially the New Testament, should be thoroughly informed of the laws of mind, and especially the *always present* character of everything that enters into the whole universe. If you do not know that all things come from thoughts, you will be constantly materializing the "heavens," and misunderstanding the teaching of Jesus. The Jews had not acquired this understanding and Jesus was compelled to compare the higher mental realms to material conditions and customs, in parables and allegories.

In our day we are finding inner powers in earth, water and air that the ancient people knew not of, and

through the use of these finer forces, the material world is being transformed.

But still deeper than the inner powers of earth, air and water are mental and spiritual forces, which men can put into expression, and bring about more wonderful transformations than they have yet imagined. The Lord is trying to call their attention to these powers of the spirit, and the one object of Jesus' life and teaching was to show how to attain and control the "kingdom of the heavens." Today's lesson is to illustrate how this omnipresent realm is being almost forced upon men by the higher power.

If it were true Jesus could easily have said, "Heaven is located on a certain star a billion miles away; it has golden streets and those who confess me will go there after they die and play harps throughout eternity." Or, he could have described the Spirit-world—a place where men go and progress on and on after they die, and death is the open door to this so-called higher life. But he knew that these were all figments of the imagination of people who were ignorant of the real relations existing between the inner and the outer of the One Omnipresent God Mind, and he again and again illustrated by familiar comparisons, with things of their daily life, what the true heaven was and how very close the Father is to his offspring.

The feast at a wedding follows the ceremony and is dependent upon it. No wedding, no feast. So this feast of the heavenly things prepared by the Father is dependent upon the wedding or union of man with his Spirit. This union must be made before man can partake of the heavenly feast. A very large number of people have made this union and they are the first invited guests to the feast of the king. Strange, yet true, these are most often the ones who are so taken up with exercising their superior abilities in material ways that they ignore the call of the Spirit.

Nearly all the world's brilliant people have some-

where, at some time in the many lives they have lived, been quickened of the Spirit through some religious experience and a certain union made with the Lord. These are the many who are called, but few of them choose to come.

Great religious reforms and revivals originate among the common people. The rich, the cultured and the worldly wise are slow to accept spiritual truths. They have acquired spiritual power and turned it into material avenues. But the "feast," the transcendently good things of the Spirit, are pressing upon men and when those who are best fitted to utilize them turn away, the Lord bestows them upon those from the "highways," "both bad and good."

The guest without the "wedding garment," is one who is attempting to take advantage of the wedding feast without conforming to the requirements. In oriental countries every wedding guest is expected to wear a wedding garment, so in this wedding feast of the Lord's, every guest should see to it that he is clothed in his right mind—a right understanding of the Divine Principle and a careful conformity to it in thought and word. This will clothe a man with "robes of righteousness," which is the true "wedding-garment."

The Pharisaical mind is hard to change because it believes that it has the whole truth and whatever is not of its doctrine is error. Truth is progressive in its unfoldment and those who have it find new view-points daily. But the Pharisee never ventures beyond the teaching of his childhood, and every contemporary prophet is met with the sneer of bitter disapproval and the contemptuous question, "By what authority doest thou these things? and who gave thee this authority?"

To expect a defeat is nine-tenths of a defeat itself.
—*F. Marion Crawford.*

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing.

EDITED BY MYRTLE FILLMORE

[EDITOR'S NOTE.—Our good friend Judge Benson has lent his eloquence to the cause of Motherhood, in an address made on "Mothers' Day" before his people in Oklahoma City. With his consent we are glad to give the mothers and fathers of "The Family" the benefits of its vital points.]

UNIVERSAL MOTHERHOOD

"Happy he

With such a mother! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him, and though he trip and fall,
He shall not bind his soul with clay."

—Tennyson.



F all the days which we specially observe and commemorate, this "Mothers' Day" appeals to me as the most sweet, tender, and beautiful, and the thought of "the Universal Mother" challenges our reverent attention at this hour.

This reverence for Mother, this Madonna adoration, lies deep in human nature. It speaks a universal language and is common to all ages, races, and religions.

This mother-love is the highest expression, the nearest the pure love of God, of any that we know on this earth; it is imperishable, not to be extinguished. Waters cannot drown it nor fires consume it, no sin or disgrace diminish it; even the thought of hell itself cannot shut it out or smother it. So we say this quality which all people, everywhere, reverence is of the very essence of the love of God itself.

The New Thought, with Emerson, evermore asserts the conscious divinity of humanity, and this real-

ization aggrandizes motherhood, adds to its sacredness; the consciousness that each child, each new human expression, is a divinity, exalts motherhood as nothing else can. The old thought of depravity, of being born in sin, not only degrades motherhood and is a slander on our kind Father-Mother-God, but is a direct contradiction of the teaching of our divine brother, Jesus of Nazareth, who taught that unless you become as a little child, you cannot enter the Kingdom of God.

The very foundations of the family, of human society and government, are laid on the trinity—father, mother, child. It requires these elements to make a home, and without the home, society has no lasting foundations.

In Drummond's great book, "The Ascent of Man," there is a remarkable chapter on "The Evolution of a Mother," in which the author graphically describes the slow climb of the mother principle up the spiral of evolution to the flowering tree, each flower being a wedding garment, fore-shadowing motherhood, and onward and upward through myriad ages to the recognition of the trinity of mother, father, child, and the establishment of the home and love of the family, when the words "mother" and "home" become sacred words.

This evolution has not ceased, for there are children yet born on the animal plane, with scarcely more than an animal instinct of care and protection of the bodies of the young. But as the race advances to its holy destiny and this thought of the inherent divinity of humanity becomes more and more a realization, when we come to regard these bodies as in reality temples of the living God, then will the race produce finer minds and bodies and a motherhood fitted to bring forth the new man—the new humanity.

This ideal motherhood can only be achieved when woman is free—when love has expanded into liberty, and pure, chaste, beautiful woman unfolds and expresses her untrammelled individuality, and stands brow

to brow with man, with equal rights, privileges, and responsibilities.

Prophetic eyes are anxiously peering into the future, if haply they may discern the coming man—the type man, the flower of humanity. Before this consummation can be reached there must cease to be a double standard of morality, one for men—a very lax one—and one for women—a very exact one—and man will bring to the marriage altar a body as pure and stainless as that of his bride.

Men will know too much of the law of life to taint their bodies with lust or tobacco. Tobacco is now declared by the highest scientific authority to be “a deadly poison,” and is, according to my thinking and extensive observation, today a greater menace to the progress and welfare of the race than intoxicants, and the suggestion of a holy fatherhood as well as motherhood precludes even the thought of a body saturated with nicotine poison.

“In that day” we will fully recognize the almost unlimited power of pre-natal influences—and like the Athenians, surround the expectant mother with the most beautiful, inspiring, and harmonious conditions.

Is this all a chimera, a beautiful vision only? Not by any means; laws are becoming known, influences are today at work in this advanced thought, which will cause the race to advance by leaps and bounds, and the loftiest ideals and visions of today shall be the realities of tomorrow. All this world-wide unrest today is but the birth pain of the new humanity.

The paramount thought which I wish to impress is this. Here is a mother: for a quarter of a century she has been almost exclusively engaged in the high and holy mission of motherhood and home-making—no higher or holier mission on all this earth—but one bird after another has taken flight from the parent nest, and they have builded nests of their own; the last one has flown and the mother is alone in the home.

And this is the paramount question: "What is her mission now? What shall she do the remainder of her days? Shall she sit down and say, 'Now I am old, my work is done?'" or maybe she will have a tombstone with her name and all but the date of her departing thereon, and take her place in the corner and knit or care for the grandchildren, and nod, and wait to put that date on that stone. You know I am drawing a picture of countless mothers in all lands today.

But the New Thought reverses all this and says: "Mother, you have just graduated from the school of experience. You are now ripened, matured, fitted to be a leader, to do good in the world. You have your casket full of the rich, the priceless jewels of experience; bless the world with them; enrich the young and inexperienced with these jewels."

I would sound a clarion call to all these mothers, that they come forth from seclusion and take their rightful place at the head of the advancing column of humanity.

A woman, a mother who has graduated from this school of experience, should have her place today in the cabinet of the President of these United States. It would add greatly to the security and safety of this government, if that cabinet had the advantage of the marvelous intuitive perception and wisdom of such a woman. And the day is not far distant when she will hear the call to add her intuitive illumination to the reason of man in all responsible positions.

This mother-impulse which manifests in all nature, and has its initial expression in the little child with her doll, may and does grow and expand and overflow the narrow limits of a home and family and expands into *Universal Motherhood*. This bountiful mother-impulse has its widest expression in many who never knew physical maternity, and in many cases by reason of this very fact they become the mothers of many.

She must needs express this feeling of universal

motherhood. She will and does find her field in some homeless or motherless little ones to instruct and feed physically and spiritually. The women's clubs give these graduates and universal mothers an opening and an opportunity for expression and usefulness, which they have never had before, and these clubs may, under proper management and direction, be made a mighty lever to lift the race.

The father claims his place in this universal parenthood, and man, although no little ones call him father, joins in this great work and comes to realize universal parenthood, and calls to his arms and shelters in his heart many who are starving for a father's love. An inspired poet has sung of this universal fatherhood:

"And if there is a human tear,
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek,
'Tis that by loving father shed
Upon a beauteous daughter's head."

Thus are fatherhood and motherhood sanctified, and life is lifted up to the ideal and becomes a sacrament of love and wisdom.

Jesus on the cross, in his tender human regard for his mother, said to the loving John: "Behold thy mother; mother, behold thy son!" expressing the universal motherhood and universal sonship.

"And there appeared a great wonder in heaven; a woman clothed with the sun (spiritual life and power), and the moon under her feet (psychic power and vibrations), and on her head a crown of twelve stars (the crown of motherhood)." And she became a mother and her child was caught up to God.

This madonna-thought is evermore a wonder in the highest. Woman—mother of a divinity, a perennial mystery; and we begin to know the unsounded depths of mother-love, and that the deeps of motherhood are perfect and everlasting love.—From "The New Way" for June

THE CHILD IN THE SCHOOL

THE TEXT

ARTICLE IV.

IMELDA OCTAVIA SHANKLIN.



BEFORE entering upon a consideration of the child and the text, it would be well to understand what the school is meant to accomplish. This is a matter receiving too little attention. Often no definite idea is held beyond the bare fact that the school year comprises so many days of so many hours each; that the completion of the study course is the object of the final day; that the average percentage in passing grades the highest that the mental stuff in the child can be made to yield under conventional methods of excitation. Probably no more barren idea could be attached to any work.

This superficial view is not confined to teachers. Parents, children, and school boards strain for per cents as if percentages were the alpha and omega of mental endeavor. Percentages may or may not indicate education; they indicate nearly always a sort of training along memory lines, failing entirely to quicken the real mental powers of the child.

In America the public school system holds the relation to the general governmental scheme that the acknowledged church holds in those countries where public funds are devoted to the support of the clergy and equipment. This fact suggests the nature of development obligated. It certainly argues more than the perfunctory study of prescribed books, the uncomprehended recitation of facts recorded by authors of texts. It points out the greatest moral force indorsed by our government as worthy of public maintenance.

There are two results that may be naturally demanded of public school training. One of these is the

development of the child's mind in relation to the chosen subjects; the other is the distinct ethical training that makes mental activity a blessing to the individual life and to society.

The prescribed obligation of the teacher is the development of the child in relation to the chosen subjects. It is safe to train the brain only when the heart is being trained, that keenness and kindness may unite to produce the moral citizen. She who presents the text must also inculcate the idea that constructive, unselfish use of talents is the justification of their exercise.

It is through the use of the text that the teacher finds her real opportunity to teach real things. That two and two make four is a minimum account for a day's work unless in some sure way that knowledge is made to rest on the conviction that two good acts and two good acts make four good acts, increasing by that four the sum of human righteousness and peace.

No school will profit by sermons; that is not in the nature of humanity, and it must always be remembered that children are inexperienced men and women. An adult congregation will appear courteous under dogmatizing, but children, being unhampered by conventionalities, do not hesitate to show restiveness under the drone of sermonizing. It takes a close sympathizer with the undeveloped mind to present the higher side of education in a way that wins acceptance.

The dry, stale text is the inert rod that the understanding of the teacher can cause to bud, blossom, and fruit into living apples of wisdom. Printed teachings do not present the hidden virtues of life. An intelligent mind, touched with the light of the true messenger, will, by the subtlety of its own understanding, impart the things that are altogether great.

There is one mind, animating all men. In some this universal mind is quickened to a large comprehension. In others it is dormant beyond the point of the simplest things, its aspirations being satisfied by the appeasement

of sense demands. Solomon was wise in just the degree that he permitted universal mind to act through him; the dullard is one who has not learned how to use the mind in expansive form. The trend of the criminal and the sweetness of the Nazarene are contrasting results of education.

All that any mind has discovered resides as latent knowledge in the mind of every child. Because this is true it is possible to educate children. The mind that formulated the text is in the child. A subject may be remotely recessed in one mind that a different subject may play nearer the surface. No mind is really deficient in any subject; it may be dormant and remain so for a season, but effort will quicken the faculty through which the subject expresses, and the child will awaken along that line.

A concrete application of these ideas may be made by every teacher who has an understanding heart. The ideas will work. The following outline will be suggestive: Having disposed of one subject, clear the desk tops. Let the class rest a minute, or give simple sitting-up or breathing exercises. This will relieve the brain in the region particularly affected by the study and recitation. Take out of the desks all the material for the new subject; then the teacher may speak to the class: "Now we have ceased to think about arithmetic, and we are going to think about grammar; we are really going to *think* grammar, and nothing but grammar."

Suggestions of this nature will set the class-mind into harmony with the new subject; then the children may open the books to the assignment. The teacher will go over the text with the class, explaining, enlarging, giving out of the abundance of her knowledge such helps as may be wise. After this, the class may be left to pursue the matter by aid of text and notes given.

By the wisdom of adaptability, this idea can be made to apply to every sort of text or examination given. Above all, the child must be encouraged into that con-

fidence which will open to him the vast inner realms of the mind of which he is an individual expression. This done, the mysteries of the text will be made clear, and the child will recognize himself in every truth set down.

[*The following is a question, brought out by the article on "Obedience," in this department of the April UNITY, with reply by Miss Shanklin.*]

"My little girl Frances (two years old) is perfectly fearless and very independent. When we go for a walk she does not want to take hold of my hand. She wants to walk alone and take little excursions to examine everything and explore. I wish to give her as much freedom as possible, so let her go by herself until she gets too far away for safety. When I call her to come to me, sometimes she will obey, but more often she will start in the opposite direction as fast as she can go, laughing heartily. I have explained to her why she must keep near Mama, and used mild punishment when we get home—such as shutting her up in a room by herself, or tying her in the yard. But nothing seems to impress her. Apparently she would rather run away, even when she knows it will bring some form of punishment that she doesn't like. How can I make her *want* to obey me?"—Mrs. R.

In using the power of suggestion, it must always be acknowledged that obedience is natural to the soul. Ignorance defies, inviting penalties. We are denying ignorance in the little ones, and are helping them by our knowledge of their native wisdom into an obedience that shall harmonize them with Law.

In cases like the one cited, let the suggestion run in this vein: "Frances, you are not ignorant; you are wise. The freedom of Spirit in you is exercised through the wisdom of Spirit. You are the child of the heavenly Father and you willingly do what is right. You gladly hear and obey the words of harmony which the Father speaks to you."

This method of suggestion is the spiritual understanding of the mother speaking to the intelligent soul of the child. The idea may be enlarged and the speech

lengthened into a mental conversation. The thought of obedience may be emphasized. The conviction of truth expressed by the ideas held should be firmly fixed in the mother's mind, and because of their truth she must know that they are infallible.

The words may be orally spoken at times, openly addressed to the child. The most suitable opportunities for the silent word are while caring for the little one's body, its clothing, food, and on putting it to sleep. The clear-cut image of the words and phrases must be held in mental vision, especially before starting out upon the walks.

A similar line of suggestion will work wonders for an unruly child in the school room. Thoughts are forces running with special swiftness and power from the guardian to the child.

Personal feeling is to be eliminated, spiritual tendencies being acknowledged as the one desirable development. The child is to do right because it is its nature to do right.

I. O. S.

Every honest effort you put forth strengthens the muscles of your mind and opens up some new avenue of your soul.

Be kind and loving, take "no account of evil," and you will transform your world.

A sore spot in the mind will make a sore spot in the body. Harmony is Health.

This plane of life is a schoolroom, in which the soul is disciplined and the capabilities brought forth through experience and individual effort, till such time as it is able to grasp and master the principles of its Being.

"Water cannot rise higher than its source," neither can we accomplish greater than our thought.

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

"Whether ye eat or drink or whatsoever ye do, do it all
for the glory of God."

My table blessing:

*Father, we thank thee that this food is filled with
thy Infinite Life. Give us kind and loving hearts and
feed us with the "hidden manna" and the "sincere milk
of the Word." Amen.—M. R. C.*

*For what we enjoy and are now to receive, Father,
we thank thee.—A. S. H.*

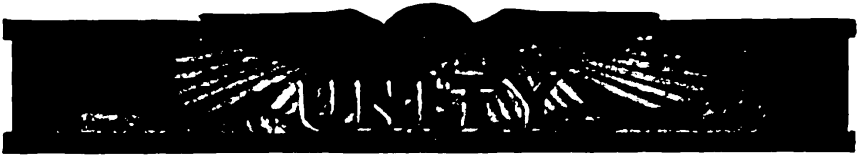
*"The riches of the Lord Christ are now poured
out upon me and I am supplied with every good thing."*

The above is from an old UNITY—to which we add, "Praise
be to God!" It constitutes our table blessing, held silently,
although we have framed it as a motto and placed it directly
over the dining table.—E. M. D.

Here is the table blessing I use:

*Accept our heartfelt thanks and bless them to us,
as we partake of this food, and help us to use our
strength as thy love directs. This we ask in the name
of Jesus Christ.*

I am so glad you give a page of table blessings. It will
help the neglectful to remember to give thanks. Even the
wee, wee chicks seem to look up in thankfulness for the drink
of cool water we give them.—MOTHER DE BOSS.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine **UNITY**. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 30,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or **UNITY** and "Christian Healing," by Charles Fillmore, \$1.45; or **UNITY** and "Lessons in Truth," by H. Emilie Cady, \$.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI

CLASS THOUGHT

AUGUST 20, 1910 TO SEPTEMBER 20, 1910

HELD DAILY AT 9 P. M.

I am Unfettered and Unbound, TRIUMPHANT!

GLORIOUS! SPLENDID!

PROSPERITY THOUGHT

AUGUST 20, 1910 TO SEPTEMBER 20, 1910

HELD DAILY AT 12 M.

*The Splendor and Opulence of Infinite Mind is now
Expressing in me and my Affairs.*

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

Our faith is based upon immutable Law, which Law brings results without variableness or shadow of turning. Spirit works according to law in all things. If you work with the Law of Spirit, you get the results of that work; if you doubt in your heart you are working at cross purposes with the Law and you get the results of that doubt, confusion of mind and unsettled, discordant conditions of body. You are putting your faith into something less than Spirit and getting results according to that faith. "According to your faith be it unto you" is the Law. "Where is thy faith?" If you find it shifting from one material remedy to another, vacillating between material and spiritual, be assured the conditions in your body will follow it up and be likewise vacillating and uncertain. If you want to get absolute and unfailing results, put your faith in the Absolute and steadfastly *keep* it there. "He that is faith-

ful in that which is least is faithful also in much." If you will to be faithful, you can be faithful.

* * * *

Look up the promises along the line of your desire and claim them as your very own. We call your attention to the following:

"Neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off."

"There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

"These are they which were not defiled with women; for they are virgins."

You can preach the good tidings of regeneration in Christ to your whole consciousness in words of acknowledgement like these:

"I have made myself a eunuch for the kingdom of heaven's sake. I have made myself a virgin unto the Lord, and the blessings of the Christ purity are poured out upon me richly."

* * * *

There is but one rule to follow in your attitude toward others, and that is the Golden Rule given by Jesus Christ. This rule is an immutable law which always works with exactness and precision. People will treat you the way you treat them, unless they are so firmly established in spiritual understanding that they follow only the inner Guidance and allow no influence from without to affect them. Declare that you are poised in Good, Love, Peace, Harmony, therefore nothing but



I am unfettered and
unbound,
TRIUMPHANT!
GLORIOUS!
SPLENDID!

these can come back to you. "Give to the world,—not simply to those you love or admire, but to everyone that comes, regardless of what your former feeling has been toward them,—the *best* you have, and the best will come back to you." Examine yourself and see what kind of thoughts you are sending out to this friend of your mother's. If you are giving her a mental blow, declaring that you will be *rid* of what seems to you undesirable, be sure that you will receive a blow in return and nothing can ward it off, because this is the sure outworking of the Law. You yourself can avert the blow by dissolving this attitude of mind within your own soul. Declare that the solvent of Divine Love and Wisdom is now at work in your consciousness and that your whole life is now established in Divine Order. "The Spirit searcheth all things, yea the deep things of God." It is seeking to root out of you all dross of selfishness, in order that the pure gold of heavenly Love may appear. Work with it and you will feel no friction and experience no pangs. "All things work together for Good to them that love God," and you are a co-worker together with him.

* * * *

Rejoice and give thanks for every evidence of returning health and strength. "Thou shalt call thy gates Praise." "Behold, I have set before thee an open door, and no man can shut it." This is the door of Praise. No man can shut this door for you and when you open it wide all Good flows in to you. Your part is to keep the door open. Praise every indication of good, even though it may seem small, and it becomes magnified in your consciousness. This is the way the things of Spirit grow and increase in your life and affairs.

* * * *

Do not let your mind be burdened by household cares. "Cast thy burden on the Lord and he shall sustain thee." There is no reason why you should allow yourself to be cumbered by much serving, even though you have much company. The company is not yours,

but God's, and he can entertain them without burdening his children. It is his house, and no matter how many come they should all be at home there, because all are his children. Say often: "The Spirit of the Lord goes before me and makes easy and successful the way." Then you will find the work growing easy and it will have a bracing effect upon your whole being. "Whatsoever thy hands find to do, do with thy might," heartily, "as unto the Lord." Remember, he is your guest and sits with you at every meal.

* * * *

In Spirit there is perfect balance, poise, equilibrium. There is no such thing as debt in the spiritual world. All things are for all, and thus is balance preserved. "Owe no man anything but to love one another" is an injunction to rise into the higher consciousness of Spirit. The deeper one gets into Spirit the more love flows forth from his soul, the more receptive he becomes to the Divine Love ever radiating from the great heart of God and from his fellow-men.

* * * *

Do not allow your thoughts to dwell upon injustice, lack or any other condition that you desire to put out of your life. The 18th chapter of Ezekiel gives a key to the demonstration of Divine Law. This Law is equal, it never varies in its workings, but judges each individual,—or works out in his life,—according to his ways. The injunction is, "Turn yourselves and live ye." The turning must take place in your manner of thinking. Refuse to think of "Satanic" conditions, unless you would have them continue. *Turn* and think heavenly thoughts of peace, Divine Love and compassion, forgiveness and freedom. Then these things will flow into your consciousness and find their expression in your body and affairs. Remember that "without the Word was not anything made that was made," and it is the same today. This is an immutable Law,—the Law of Spirit.

* * * *

The condition of competition which you mention

shows that you are ascribing power to the personal consciousness. No one can "cut you out" of that which is your own, because you attract your own by an unfailing law, which works without variableness or shadow of turning and is no respecter of persons. You say that you attract those who try to show their superiority over you. You can not attract anything to which there is in yourself no corresponding attribute. If others seem to be selfish in their attitude toward you, it is because the mortal self of you has called this forth from them. Deny this adversary any place in your world and affirm that in Spirit and in Truth you are free to express your Real Self and do express it. Divine Love freely gives you all things and will not let your own get away from you. Affirm repeatedly: "No man can come unto me except the Father who hath sent me draw him, and I will lift him up." You must uplift the spiritual consciousness within and when this is done you will no longer fear that you will lose your friends, for the Spirit within you draws unto you friendship, love and all good, and lifts these up to the higher plane where selfishness is not.

The world is a looking-glass,
 Wherein ourselves are shown,
 Kindness for kindness, cheer for cheer,
 Coldness for gloom, repulse for fear—
 To every soul its own.
 We cannot change the world a whit,
 Only ourselves who look in it.

—*Susan Coolidge.*

By all means, use sometimes to be alone,
 Salute thyself; see what thy soul doth wear;
 Dare to look in thy chest; for 'tis thine own;
 And tumble up and down what thou findest there.

—*George Herbert.*

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

Do you advocate spiritualism? ***

We do not advocate spiritualism, and it is our invariable custom to advise all our students, as well as all seekers after Truth, to leave it entirely alone and to refrain from dabbling in spiritualistic ideas. No such ideas are, or ever have been, sent out from this center. We believe that God is Spirit and we teach spiritual Truth, but you readily understand that spiritual Truth and spiritualism are as wide as the poles asunder. The Bible is an exponent of spiritual Truth and in every instance where the subject of spiritualism is mentioned it is with disapproval. "And when they shall say unto you, Seek unto them that have a familiar spirit, and unto wizards that peep and that mutter; should not a people seek unto their God, for the living to the dead? To the law and to the testimony."

We teach that no Truth can be discerned in its purity by seeking through mediumship the advice of those who have passed out of the body. "The Spirit that dwelleth in you, it shall teach you all things." This is the testimony of Jesus, and this is the law which we apply to ourselves. All thinking people recognize the indwelling Spirit. It is not something occult in the sense in which that word is sometimes used, it is not strange or mysterious, but is one of the eternal facts underlying all existence.

The story of Daniel is a continued narrative of success, honor and worthy achievement, and all this came to him because those around him recognized in

him "an excellent spirit, and knowledge, and understanding." It is said that in him was "the spirit of the holy God,—light and understanding and wisdom." This is the only Spirit that we recognize or seek to express, and our recognition of it does not result in darkness or beclouded intellect, but in light, wisdom, understanding. The opposite is true of those who are drawn away from the Truth and allow themselves to follow spiritualism. If you read the 8th chapter of Isaiah, which is very clear on this subject, you will see that the natural outcome of seeking through clairvoyance to pry into the mysteries of existence, instead of going direct to the fountain head of Truth where all is plain, is mental disaster and lack of harmony of every kind. "They shall look unto the earth and behold, trouble and darkness, dimness of anguish, and they shall be *driven to darkness.*"

We expressly discourage all Truth seekers from giving spiritualism any thought or attention whatever. But, as each one is free to choose for himself what he will read and what shall be allowed to claim his attention, our advice is not always followed. The result is always the same,—loss of true balance and poise. The true equilibrium of mind is maintained only by keeping the attention centered in the Real Self, the indwelling Spirit of Truth, which is inherent in every individual, and by recognizing no outside influence or power apart from this Almighty One. "There is no power but of God: the powers that be are ordained of God." God did not ordain mediumship, which is a form of hypnotism, and has of itself no power, either the one way or the other. When one seems to be under its dominion he is throwing into it the power of his own thought, and by so doing he sets up a false god by imagining that he is controlled or directed by some power outside of himself, thus losing his poise, or mental balance.

* * * *

What do you mean by not resisting evil? If I do not

stand my ground things, thoughts, and people run over me? ***

There is a difference between a positive non-resistance and a negative non-resistance. Jesus said, "Resist not evil," but he did not mean by this to give up to it and allow it to engulf the higher nature. We are told that "When he was reviled, he reviled not again," because he knew that to do so would only increase the contention and becloud the clear light of Truth in his consciousness. He said also: "Blessed are ye when men shall revile you, and persecute you, and shall say *all manner of evil* against you *falsely*, for my sake. Rejoice and be *exceeding* glad." This blessing (or happiness, for the meaning is the same), is the joy of the overcomer, who feels within himself that which lifts him up to a state where he becomes conscious of the indwelling Peace that passeth understanding, where no outer discord can enter,—a peace that can not be disturbed by anything in the world. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" so long as he concerns himself with what others say and think of him, "the things which he hath prepared for them that *love*"—what? The good opinion of others? No, "that love *him*." Seek your own indwelling Lord, and "he shall teach you all things and bring all things to your remembrance." You will know just what is right for you to do, and will no longer feel so concerned about the attitude and belief of others. God in the midst of each one is mighty to lead that one into the True Way in his own good time. Trust him and *know* that Life is beautiful and can not be made sordid, because Life is God.

* * * *

Cannot a little realization of Truth be fanned into a flame of enthusiasm? ***

It can, but it is the I AM in *you* that does the work. You say, "Occasionally I feel a little of the Holy Presence when I make a positive, whole-hearted prayer."

This is the key to your deliverance. Cling to Good Only with a positive, steadfast whole-heartedness that will admit not one thought of evil or of anything else that is not in harmony with Principle. You say that your desire to realize the kingdom within has been intense. The only reason you have not realized it is that you have, as you say, "striven, fought and worked to gain the victory, in tears and sadness." Spiritual victories can not be gained in this way. The kingdom of heaven is righteousness and joy and peace, and through these avenues you must find it. Learn to control your mental habits, then the physical will adjust itself and all will be in harmony.

THE PRAYER PERFECT

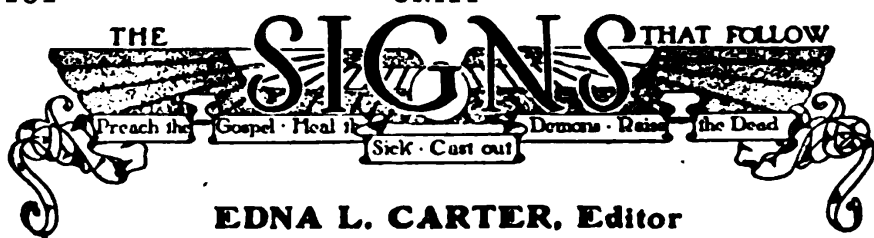
Dear Lord! Kind Lord!
Gracious Lord! I pray
Thou wilt look on all I love
Tenderly today.

Weed their hearts of worries,
Scatter every care
Down a wake of angel wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again.

And with all the needy
O divide, I pray,
This vast treasure of content
That is mine today!

James Whitcomb Riley.



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17-18.

Several of the workers in the Silent Unity Department have kindly laid aside their letter-writing and their other ministrations to our friends long enough to write a word of helpfulness for this month's SIGNS THAT FOLLOW. The following short articles are the result:

HE THAT DOETH TRUTH

The one great lamp that has lighted the path to Truth and stood foremost before Truth-seekers for centuries is Jesus Christ, and we gain much by a study of his life.

We find him in his early years teaching the wise men; later we find him at the wedding feast turning water into wine, then cleansing the lepers, healing the sick and raising the dead, and all through his history we find him constantly *doing* for mankind.

Neither did he stop with doing, but he taught that others should do. In all of his miracles we find him requiring some act on the part of the recipient of his ministry.

At the wedding feast he required that they first bring water that he might turn it into wine. It goes without saying that one who so well understood the law of Universal Supply did not need water from which to make the wine; but he wished to impress upon people in all of his works, the importance of an act upon their part, in order to reap the benefits of his power.

So with us today. If we are to reap the benefits of this Christ Consciousness within us, we must be up and doing. As we gather here and there a Truth we must lay hold of it and make practical application of it if we would come into the light.

If you have a Truth that will help another, pass it on. Say the word, or do the deed whenever the opportunity presents itself. It will not only aid the one in need, but open the way in your own consciousness for a greater realization of Truth. The joy of service is known only to him who serves.

All through the Bible, and all through history we find men and women who stand great in the eyes of all mankind, and who among them can you say was not a "servant" to humanity? Greatness consists not only in being, but in doing.

We have heard so often "Some men are born great, some achieve greatness, and some have greatness thrust upon them." But was ever one born great who retained genuine greatness unless he was willing to *do*, willing to be a servant? Even achieved greatness can only be retained by continued service, continued doing of the things that brought about the greatness. And was ever genuine greatness thrust upon anyone?

Then let us do what lies nearest us, and willingly; "for inasmuch as ye did it unto the least of these, ye did it unto me." Each little act that is done for even the least, is done unto the whole, and all mankind is brought to a higher standard, a broader plane, nearer the Goal of Life.

"Be ye doers of the word, and not hearers only."

E. V. INGRAHAM.

BE POLITE

I was very much shocked when I came to this country to find sickness a very common topic for conversation, although, at that time I did not realize the

power of negative thoughts and words. But my early training had been such that it was regarded not alone as a lack of tact and good breeding, but very rude, to burden friends and acquaintances with tales of physical ails and imperfections; such were only discussed in the narrow family circle, and before the doctor.

Why is it that the majority of people apparently get so much enjoyment out of rehearsing over and over aches and ills? When we have done a piece of work that is not well done, we usually take no pride in telling about it. Why then should we take such delight in relating to every one who will lend an ear, the imperfections of the body? Is it not simply because the mass of us have not awakened to the fact that our body is our own creation? If imperfect, it is simply the outward picture of our own confused, discordant, negative thoughts. When we fully realize that we are creators, and have the power through the indwelling Spirit to re-create, we will choose our thoughts and words more wisely, and we will be less prone to entertain others with our imperfections, taking as little pride in recounting bodily imperfections as we do in telling of any labor imperfectly performed.

MARIE J. PETERSEN.

“THE SUN SHALL NOT SMITE THEE”

At the Wednesday evening healing meeting on July 6th, 1910, a lady told of the power of Spirit to overcome the effects of heat. Apparently the day had been one of intense heat, but she steadfastly affirmed: “The Lord is my shade upon my right hand. The sun shall not smite me by day. I am cool.” She said she had not noticed the heat at all and had been positively cool and comfortable all day. This overcoming Spirit does great works when we make ourselves one with it and take a positive attitude that will admit no thought of an opposite nature. “As a man thinketh in his heart, so is he”; if I think in my heart that I am cool, and

let this cool thought sink into the depths of my subconscious mind, outside temperature will not have the slightest effect upon either my mind or my body. There is that in man which equalizes the Life flow, so that the same temperature is maintained summer and winter. "Nothing from without, entering in, can defile the man." Outside temperature is an effect, not a cause in itself. Only when we close the avenue of Spirit and open ourselves to receive from without, are we conscious of heat and cold, because we then transform these effects by the power of our thought into cause. Let us hold during the summer days this cooling, comforting thought: "The God of all comfort is within me. The Lord is my shade upon my right hand. I rest and am refreshed in him continually. The sun shall not smite me by day, for I abide under the shadow of the Almighty." S. T.

THE WORD HEALS

"He sent his Word and healed them."

Some people think that the power of this Word has passed away. Is this true? Did not Jesus say, "Heaven and earth shall pass away, but my words shall not pass away"? Did he not also say, "I have given unto them the words which thou gavest me"?

The Word of God is not limited. Everybody has a right to speak the Truth, and this is the Word of God. No true word spoken in faith shall return void, but shall accomplish that whereunto it is sent.

The centurion gave us a good example: "Speak the word only, and my servant shall be healed." Have faith in the spoken Word. Have faith in *your* spoken Word. "The word is nigh thee, even in thy mouth, and in thy heart."

If there is any part of your body that needs healing, speak unto it the Word of health, realizing that your words are Spirit and they are life.

"My son, attend to my words; incline thine ear unto my sayings.

"Let them not depart from thine eyes; keep them in the midst of thine heart.

"For they are life unto those that find them, and health to all their flesh."

LENA BISHOP.

TRUST

"Write something that will be helpful." It is only that old, old story, repeated so many times that it does seem as if every one must know it. "Take no anxious thought for the morrow, for the Father knoweth what things ye have need of."

We are like little children down in the valley, and sometimes cannot see our way out of it. But the Higher Self, the Father in us, has extended vision; he is not restricted to one path. His ways are Infinite, and shall they not be for the use of his own children? You say, "I know this, but the anxious thoughts will come. How shall I cultivate this trust?"

We do not often worry about what is going to happen today—it is generally some future day, so say every day, "This one thing I do," today, now, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Today is ours, the everlasting now. The moment care or a bit of anxious thought creeps in to your mind, say, "*Father knows* what is best for me; I will not give it an anxious thought. He can not fail." Realize that you are his, bone of his bone, flesh of his flesh, and that he never decrees pain, hardship or suffering for any of his offspring but these are begotten because of our distrust, ignorance of his gracious Will. God's will for us is always good. It can not be otherwise, or it would falsify his very nature. Why, the reason for our existence is that he may express, bring out his own qualities, so his love and wisdom are for us, power and strength, all we can possibly use. If we keep our thoughts rich with the bounty of God, his

immeasurable Substance is for our use. Another way to cultivate this trustful attitude is to train ourselves to count our blessings, "Count them o'er and o'er," the things we should miss or be sorry to lose. How the number increases as we run over the list. By this attitude of trust and thankfulness we open the way for the Father's bountiful loving plans to be carried out, and we begin to realize our inheritance as children of the most mighty King of Love.

Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

HATTIE M. C. SCHOEPP.

OUR SPIRITUAL INHERITANCE

"All that the Father hath is mine, and all that the Father is, I am."

Paul's great desire was that the eyes of our understanding might be opened, that we might *know* the riches of our spiritual inheritance. If we do not know about it we cannot be benefited by it.

When an earthly parent gives us houses and lands we are not negligent about taking possession of our inheritance, but we are ready to contend for that which belongs to us. If we do not show the same or greater concern about our spiritual inheritance it is because we do not know its value.

Our inheritance is the kingdom of Heaven, which means harmony with the Divine Mind within us. As sons we inherit the Attributes or Ideas of our Father and the power to manifest them.

The kingdom is established in men's minds by the right ideas of Life, Love, Power, Wisdom, Strength and Substance. Entering into the realization of these and expressing them in right relation fulfills that work which Jesus referred to when he said, "I must be about my Father's business."

Many things that come to us through flesh inher-

itance are undesirable; and even the best things that come from that source are unsatisfying and unenduring. If we inherit riches we fear they will take wings and fly away.

From Spirit we inherit only the good; the true riches which endure forever and which satisfy every desire and supply every need. We need not accumulate for we have only to draw from the inexhaustible Source of supply whenever we have need.

When the Lord gives us riches he adds no sorrow with them. We can have houses and lands and every thing needed for our comfort and happiness and, above all, eternal Life to enjoy our good forever.

How shall we know about this royal inheritance? Earnest desire to know the truth, and faithful search for it, opens the mind for Living Words of Truth to enter and quicken the understanding and awaken the spiritual nature. Then the Guide, the Way-shower, is found within oneself.

MINA J. NEWTON.

LIFE AND PEACE

Have you ever stopped to think of how very near God is to you? Just think of life and you will be more able to comprehend God's nearness to you, because God is life. Everywhere you go, you see life; you cannot get away from it, therefore it is not possible to get away from God. God's life is perfect life and that life is yours. Then why should you be sick? God is willing, waiting, to reveal to you his perfect life, waiting for you to appropriate it. All you have to do is to acknowledge it. It is yours now, and always has been.

And why should you worry and fret over what seem to be trials in your life? Why not trust all to God, who is Mind, Intelligence, Wisdom, Love, Power? He knows the heart of each of his children, and if you simply trust your life and all its interests to him he will bring about that which is for your highest good. Begin to trust God,

and you will soon find it perfectly easy and natural to trust the lives of others, as well as your own. You will not need to worry or be anxious any longer. You will see the uselessness of worry and anxiety. You will soon find out that life is really worth living, and will wonder if you were not blind not to have seen so much joy and gladness and sunshine before. MABEL A. BELL.

A new worker in Silent Unity was much surprised to find that some of our correspondents who know the Law and understand the power of words speak of their offerings as being small. She makes the following suggestions:

"Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate, day and night. . . . Whatsoever he doeth shall prosper."

The law of the Lord is the law of right thinking and speaking. To make one's *thought* rich with the bounty of God and faithfully keep it rich, paying no heed to appearances, is to open the way for the manifestation of God's bounty in one's life and affairs. Plenty can not manifest in the without until it is first realized in the within. This is the law. To hold thoughts of smallness and say when sending an offering, "I am sorry I can not make it larger," is to bind yourself to the thought of lack and pave the way to keep on manifesting lack. Remember, you are using a law that works without variableness or shadow of turning. Every time you use a word you use the Law. Use small words and you keep yourself shut into small quarters, where plenty can not abound. God's Way is the way of Plenty,—plenty for you and for me. When you persist in thinking and talking of lack, of small offerings, small this and that, you are hardening yourself in that belief, hardening yourself against God's way. Take heed to your words. "Who hath hardened himself against him, and hath prospered?" "And what I say unto you. I say unto all: Watch."

"Let the Redeemed of the Lord Say So."

Psalm 107:2.

DYERSBURG, TENN.—My little girl that I asked treatment for is well. She was healed of typhoid fever in two days. She is able to walk two or three miles and eats any thing she wants. It is a surprise to every one who knew how sick she was, that her fever should go down from 106 degrees to normal almost instantly. She wishes to send you a free-will offering as soon as I can go home and help her to formulate a letter. I cannot express in words how thankful I am. You need not treat her any longer for she is healed. As I watched those bad symptoms and the scorching fever subside it was nothing short of miraculous.—Mrs. H. M. M.

HOLLEY, N. Y.—I wrote you for treatment for my husband who was ill with an abscess and pleurisy also. Nurses and doctors pronounced him very bad and said he could not live twenty-four hours. I clung to the Truth through it all and today the abscess is nearly healed and he is up and dressed and out on the porch.—J. S. P.

ATLANTIC CITY, N. J.—I wrote you for treatments more than a month ago. You sent me the leaf "Infinite Love fills my mind and thrills my body with healing life." For three days after receiving your letter I thought I would lose my mind from pain, but my faith grew stronger all the time and on the fourth day the pain and misery left me like a streak of lightning flashes by. I could not believe I was healed so I have waited all this time to see if it returned before writing you. My shoulder, arm and hand are just as perfect as they ever were. I wish you knew how greatly I appreciate your goodness and all you have done for me.—S. W. B.

EDGAR, NEB.—I am writing you to tell you that you may stop treatment for my grand-daughter. She is completely cured. Her mind is all right. She is her natural self, good-natured, loving, kind and gentle. Thank God. Thank Unity. May God bless you always.—Mrs. A. T.

ROCHELLE, ILL.—Unity has done wonderful work for me. I sent a telegram about a month ago asking the Society for treatment for gall stones, and I have not had a pain since. I really think I am blessed, and I thank God, who through Christ has proved his power of helpfulness and so uplifting through Unity.—Mrs. E. P.

INDIANAPOLIS, IND.—I am writing to say the treatments following my telegram asking for help of your blessed Circle, gave me almost instant relief.—C. A. B.

ENID, OKLA.—A week ago I wrote you for treatments for my daughter who had typhoid fever. She is now out of bed. After I had written you I noticed her fever grew less every day. Now she is well.—M. E. L.

WESTON, MO.—It is two weeks today since I received your letter and the Concentration Leaf. I am almost straight, my back and hips having gone into place a week ago last night.—J. D. C.

FARMINGTON, ME.—L. is well in every atom of her being, both spiritually and visibly. A lady called me up Saturday and said, "Do you know the whole town is talking about your little girl's recovery?" "Well," I said, "I hope they are."—A. F. N.

TROY, N. Y.—Referring to my telegram to you on the 2nd inst. for treatment, I was suffering with a severe sore throat, in fact, I could hardly swallow solid food or speak plainly. Relief came promptly and by the fourth all appearance of the trouble had disappeared and I spent an enjoyable day. I fully appreciate your attention in my behalf.—L. T. L.

WINNIPEG, MAN.—I am in receipt of a letter from my daughter in Chicago, apprising me of her quick recovery from a strange nervous and mental affliction. Within three days after sending telegram to you the pain left and swelling subsided.—W. N. K.

AUSTIN, TEXAS.—Some months ago, I wrote to you asking you to treat me for a serious disease and great benefit has been done through the power of the Word. I have been restored to my perfect health again.—L. J.

LANE, IDAHO.—Your treatments of healing have been marvelous in their effect upon my peace of mind and my physical health. I have glimpsed and gleaned quite an area of spiritual insight for which I feel thankful.—Mrs. B.

MIDDLETOWN, O.—I am so thankful for what you have done for me. I am well of the heart palpitation. I think it is truly marvelous.—V. H.

BELOIT, WIS.—The trouble I had last month when I wrote you was cured very soon after I wrote and has not returned. I was so weak I could not stand, now I can work a good deal.—N. E. B.

BELOIT, WIS.—Two months ago I wrote to you asking for treatments. I want to thank you for the great change that has been manifest in my eyes. I have not worn my glasses since you began treatments, and my eyes are almost well and strong now.—E. M. S.

TREMANTOWN, UTAH.—I thank God that I am much im-

proved in health and strength. My eyes are much better.—
F. A. C.

HOLLY, N. Y.—I am writing this to report the condition of my mother's eyes which I asked special treatment for. She is so thankful to you for what has been done for her as she can see a little and they are gaining every day. I can see she is growing into the Truth and believes her eyes will be made perfect.—J. S. P.

LYONS, IOWA.—Have received so much help since writing you two weeks ago, have been able to lay off glasses.—Z. M.

ST. PAUL, MINN.—I want to thank you for treating my daughter for some ear trouble. You may discontinue treatment as she hears perfectly. She also passed in her examinations. God bless you in the good work.—C. S. B.

CHESTER, IOWA.—It is now about a month since I wrote to you asking for treatment for deafness and head noises. I heard the band play at a picnic recently very plain, although they were not very near. For many years I could not tell if they were playing except by watching.—J. I. T.

NARDIN, OKLA.—When your letter came my back was so lame that I could not walk upright. After reading your letter the thought came to put the Concentration Leaf on my back, holding the words in mind and just sit still. I did so, and in a short time I had to attend to some work, and lo, all pain was as though it never had been. How I praise God.—
N. O.

INDIANAPOLIS, IND.—I am writing to tell you, that the case of smallpox I wrote you about has ended happily. My son-in-law only had it lightly they say, and my daughter did not have it, so I am feeling so glad and grateful to you and the good, kind, ever-helpful Father for helping them. Is it not lovely that we had such speedy help in our troubles, so quick and sure? It sometimes makes me feel so jubilant and happy to find how good God is to us. I do thank you so much for it and my own case too. The bronchial trouble is greatly improved, and I scarcely have any coughing at all. Our prospects too are getting much better.—L. M. D. T.

SAN DIEGO, CAL.—I feel much better than when I wrote you last. I have got rid of that old headache.—Mrs. M. H.

LOS ANGELES, CAL.—Since receiving your healing letter I have improved very much indeed. I can now eat three meals each day and enjoy them without discomfort. I think my dyspepsia is cured.—C. M. S.

ANNISQUUM, MASS.—My brother has fully recovered from his nervous trouble. He went to work this week for the first

time this year. God bless you is my earnest prayer.—**Mrs. J. L. S.**

DECATUR, ILL.—Let me thank you and say "God bless you." I am so much better. Have not been sick for three weeks. Feel as though I had new life in me, so different and so much stronger. I had been discouraged, but am now full of hope and thankfulness.—**L. B. G.**

EAST ST. LOUIS, MO.—The broken arm for which I asked treatment is as strong as it ever was and I have perfect use of it. A great many persons said I would never use my arm again.—**E. E.**

SHREVEPORT, LA.—When I wrote you last I told you that I was much better and now I feel that God through your agency has cured me and made me well.—**J. G.**

ST. LOUIS, MO.—My brother began to improve the day I sent you a telegram. He has had no fever for three days past and the nurse marvels at his quick recovery. Says she has never had so severe a case to recover on such short notice.—**F. C. D.**

INDIANAPOLIS, IND.—Three weeks ago I wrote you asking help for my cough and freeing of bronchial tubes. About the time my letter reached you I experienced a most powerful sensation all over my body. I was so thrilled that I was nervous over it, but soon realized that it must be Silent Unity that was putting God's power at work through me, so I too worked and soon all tightness was gone.—**Mrs. L. M. T.**

LOS ANGELES, CAL.—I thank you very much for the help you have given me as I have been benefited in every respect by your treatments.—**Mrs. L. E. G.**



"Let the Redeemed of the Lord Say So"

Psalm 107:2.

OAKLAND, CAL.—My husband secured a position the next day after I wrote you, for which we are very thankful.—**Mrs. E. R. L.**

LOUISVILLE, KY.—I am writing to you gratefully and happily for all the good you are doing me and mine. My business is prospering, and I am growing stronger all the while.—**E. D. B.**

STANFORD UNIVERSITY, CAL.—I want to thank you for your good help of the last two months and enclose love-offering. We have abundance in the present and that should content

us. We make a last payment on our little home this month, so we are not only free from debt, but have the dear little home. I must mention how smoothly the office work has gone. After the experience of my predecessor last summer I would not have believed everything would be so simple and easy, but it certainly has been. I asked your help especially for this and so gratefully acknowledge the result.—H. B. C.

PHILADELPHIA, PA.—Yesterday I was in despair, pockets empty, and no prospects of immediate supply. One of the accounts I handle, settles up semi-annually—6 months ending Aug. 1st. While brooding over my unhappy lot, a belated mail brought me a communication containing statement and check from this party, settling my account to July 1st, this without any solicitation on my part. Of course I am full of thankfulness, and also contrition, for lack of faith. I am getting help from Unity and your kind communications. The answer to the query, "What are Spirit, Soul and Body?" has given me a clearer idea of "I AM."—H. F. R.

May 23, 1910.

ST. LOUIS, MO.—I am writing to implore your help. I enclose two letters from the War Department which will aid me to tell my trouble. My husband returned to the United States in Dec., 1909 and was going to take us back with him but his mother and sisters made trouble between us and he deserted me. I passed the teacher's examination through the aid of Unity and hoped to be able to get the appointment and transportation to the Philippines. Please help me to obtain these and a reconciliation with my dear husband.—M. A. F.

July 1, 1910.

Since receiving your letter of May 30, I have received money and a present from my husband. He wrote that he had asked for my appointment as temporary teacher, I suppose, for he does not know that I have passed the examination as yet, and was told that the appointment would have to be made here. I know that our misunderstanding is at an end and I am deeply thankful to you.—M. A. F.

BOSTON, MASS.—I am very grateful for your help in relieving my financial trouble. A little money came almost immediately and I have managed to get on in a wonderful way.—E. P. L.

PUEBLO, COL.—I have held the one thought you gave me last, "Only the good is true," and have watched things come true. All the good I can ask seems to be coming to me. People tell me they cannot see how I look so young after all I have been through.—Mrs. A. W.

SNOMOMISH, WASH.—The deadlock of months is broken. My son-in-law, our bread-winner, secured a pilot's position on a large steam yacht. It is the entering wedge, and we know that something permanent will follow. This is not the only blessing. Like most seafaring men, he was not a total abstainer. To my daughter's surprise and delight, he said this month, "I have had enough; I shall drink no more."—M. L. S.

SIoux CITY, IA.—Enclosed find offering. It is due you as the pupils have come in by twos and threes each week and before there was an all winter wait.—F. L.

BELOIT, WIS.—Since you have been treating me for prosperity, success seems to crown every effort.—A. L. F.

BIRMINGHAM, ALA.—Some time ago I asked you to treat my husband for prosperity and now I wish to thank you for he is entering upon a season of great prosperity. I also asked you to help me get a tenant or buyer for a house which had been vacant for some time. Last week I received an offer for it. We feel the sale is assured.—H. S. F.

FRESNO, CAL.—God bless the Silent Unity and the day when I found them. I praise God for the good that has come to me and is still coming. I am growing and prospering more and more every day and still I want your thought and help. We have indeed been blessed as never before in our lives the past few months. God has led us of late and we do trust him. He has led me from \$2.00 a day to \$5.00.—C. H. L.

"LET THE REDEEMED OF THE LORD SAY SO"

Psalm 107:2.

LOS ANGELES, CAL.—The Spirit is revealing itself to me, and the dark places are now being illumined. I am again becoming established in the way of Truth. In my ascension in consciousness I seemed to tread on a broken step, but thanks to God and Silent Unity the beautiful dawn of a deeper, broader, greater consciousness is leading me on.—A. J.

SAN ANTONIO, TEXAS.—Never shall I cease to be grateful for your ready, loving reply to my appeal for help. From a nervous, worried dream I have been awakened into a new consciousness of my birthright and my first thought on awakening in the morning is "Joy" and my whole being is permeated with a song of thanksgiving to my Father that such a society as yours exists. After years of study I see the Spirit behind the letter of the Law in your Words of Truth.—L. H. C.

NEW YORK, N. Y.—The results of the treatment for smok-

ing and drinking habits are so encouraging that I wish you would continue it for another month.—C. M.

DETROIT, MICH.—I am writing to thank you for the good my family and myself have received. Not so very long ago I was going very fast on the downward road, but am thankful I have found the right way to live.—J. M. D.

NEWBERG, ORE.—After receiving your kind and welcome letter and setting my mind to work as I ought, there was such a beautiful change came over me and God heard and helped me. Praise the Lord and you also for teaching me the true way.—N. E. S.

ST. LOUIS, MO.—I write to tell you that all my difficulties have been overcome through the Spirit of Truth. The Spirit is leading me gently as I go, and my heart is full of joy and praise to God, and thanks to the Society of Silent Unity. You may stop the treatment for I am well and steadfast.—G. L.

BROOKLINE, MASS.—I don't know what I should do without Unity, it has made my Bible a new book to me. Once I was dead, but now I am alive in Christ Jesus, and I would not part with that knowledge for any thing.—Mrs. C. M. C.

WALLOWA, ORE.—I wrote you some time ago for peace, wisdom and love in my home and God has answered my prayers. My home is so different; husband is kinder and more patient with our dear ones and all things go more smoothly than for years. You may discontinue the treatment, for I feel that harmony is established in my home through Unity.—Mrs. E. B.

WASHINGTON, D. C.—Words can not express my gratitude but heaven's greatest blessings shall be poured down upon you and your work. All humanity is being blessed and uplifted through your ministrations. My whole body is getting renewed and straightened, and must shine with the light of Truth. I thank you also for the grand thoughts you so kindly send me.—E. M. H.

VICTORIA, B. C.—I have to say that I have been helped in a way I hardly comprehend, a clearer vision, and a freer impulse is with me.—W. H. B.

WHEELING, PA.—I am writing to tell how much better I have progressed this month. I can not explain it. I am becoming more patient with myself. I believe I need your help for I can see the difference in my work. I oversee the work of eight others and I never have had much patience.—D. M. S.

LOCKPORT, N. Y.—D. passed beautifully in her examinations and is a real good girl. Everyone says she has improved so much. I thank you for your help.—G. A. B.

NOTES FROM THE FIELD

JENNIE H. CROFT.

In the May number of *UNITY* we spoke of the movement to form a "Higher Thought Center" in Paris, France, under the leadership of Miss L. B. Dove, who has been connected with the Higher Thought Center of London, England. Miss Dove writes us from Paris stating that the Center is now established at 29 Avenue Rapp, and that she is meeting with great encouragement. Classes for meditation and healing, also lectures during the week are conducted by Miss Dove with constantly increasing interest and attendance. A Sunday service is added to the list of meetings. Remember the address, "Higher Thought Center," 29 Avenue Rapp, Paris, France.

The Rev. Lucy C. McGee, minister of the Church of the Higher Life, Boston, Mass., assisted by Miss Amelia Ayres, Vice-President of the Church, has been conducting a series of meetings in central Kansas during July. Miss McGee is a noble woman and a consecrated worker. Spiritual Healing, Concentration, the Principles of Prosperity and Happiness, Realization and Spiritual Interpretation of the Gospel are some of the subjects in which she has proved herself to be a wonderful teacher. We regret that the notice of Miss McGee's tour in Kansas came too late for mention in the July "Notes from the Field" in *UNITY*.

Henry Victor Morgan, Seattle, Wash., Editor of *The Practical Christian*, has been teaching, lecturing and doing good work generally in Omaha, Nebr., speaking at the New Thought Federation in Chicago and visiting in Canada. He returns to Minneapolis in October for an engagement in the Fellowship Church of which Mrs. Ruth B. Ridges is pastor. We expect Mr. Morgan will also visit Unity Headquarters where he will receive a warm welcome.

In a previous issue of *UNITY* we mentioned the return of Margaret LaGrange to her church in Detroit, Mich. We are now informed that there was a mistake in the notice, Mrs. LaGrange having given up the work in Detroit permanently. She is to visit Japan this summer, returning to America in the fall when she expects to reside in California.

On Sunday, July 10th, occurred the formal opening of the Divine Science Home at 2270 West Pico St., Los Angeles, Cal. This institution has been transferred from San Diego by Mr. L. R. Andrews, who founded and conducted it in the latter city for several years.

The date of the National New Thought Convention to be held in Nevada, Mo., is August 22d to 26th.

Anna Hudson, President of The New Thought Club of Melbourne, Australia, writes that the Club continues steadily to grow with a slow but sure increase, which is the best kind of growth for it endures.

Omaha, Nebr., has been highly favored in being able to bring to the city so many prominent New Thought workers. Following Henry Victor Morgan, of Seattle, Wash., Mrs. Ruth B. Ridges, of the Minneapolis Fellowship, has been giving a series of lectures. Mrs. Ridges has a distinct message which is delivered most concisely and beautifully. She also works upon the free-will offering plan which is proving successful. Her stay in Omaha will long be remembered.

The recent visit of Mrs. Fannie B. James in California has meant a spiritual uplift to all lovers of Truth. Mrs. James is author of "Truth and Health," and is connected with the College of Divine Science in Denver, Col. While in California she spoke to large audiences in Oakland, at the Rest Reading Rooms, Mrs. Close and Miss Elliott, managers, and at the Homes of Truth in Alameda and San Francisco. An advanced course of lessons was also given in Oakland at the Rest Reading Rooms. At the close of the last meeting, which was also the anniversary of the opening of the Center, Mrs. James was presented with a purse for the building fund of the new Divine Science Church and College which is to be erected in Denver.

Annie Rix Militz writes: "I have had a most profitable ministry in the Northwest, many responding to the Word with blessed realizations. During the months of July and August I will be at the Homes of Truth in Alameda and San Francisco while Miss Rix takes my place in the Los Angeles Home. The Word is certainly increasing in power and acceptance throughout the world."

The following Unity Branch Libraries have been opened during the last month: Ogden, Utah, Miss Lulu E. Sharp, 771, 24th St.; Joplin, Mo., Mrs. M. M. Kline, Carleton Hotel; Ardmore, Oklahoma, Mrs. Carrie B. McLaren, 1229 McLish Ave.; Green Bay, Wis., Mrs. C. P. Hill, 911 Dousman St.

Sister Veni Cooper-Mathieson, Metaphysician, has opened a Home of Truth in Perth, Western Australia, where meetings are held five nights in the week and twice on Sundays. The magazine, "The Truth Seeker," is edited by V. Cooper-Mathieson, and is a very fine medium for the spread of Truth in Australia.

The meetings of the Truth Students of Chicago, Ill., which have been held in the McClurg Bldg., are discontinued for the summer. Notice of meetings in the fall will be made.

Prof. M. F. Knox, founder of the Mental Science College of Bryn Mawr, Wash., has been granted state license to practice mental healing. Prof. Knox has been engaged in healing for twenty years, but the state has refused to recognize his right under the laws of the state to a license, but upon his appeal to the Supreme Court the license has been granted.

Miss Lois Fox has organized a Sunday School at Oscawana-on-Hudson, N. Y. The season is proving a success for New Thought students. Miss Fox is also meeting with gratifying results in her special work in the music department of the Summer School.

Dr. Sheldon Leavitt, founder and editor of the magazine "Thought" announces his withdrawal from general practice and surgery, henceforth restricting his professional activities to Psychotherapy. He accepts a limited number of patients, and is prepared to go to any part of the country in consultation or otherwise. Difficult cases especially desired.

Dr. Alice B. Stockham, for many years head of the Stockham Publishing Co. of Chicago, sailed July 16th for England. She will speak at the Higher Thought Center in London, and in other places in England.

Mottoes of Truth Statements can be purchased in the Library in various colors and styles, at 25 cents each or six for \$1.00.

IMPORTANT NOTICE

If you move or change your location be sure to let us have your change of address by the 10th of the month, if you do not wish to miss that month's *UNITY*. It is necessary that the new address *reach us* by the 10th, and it is not sufficient that it leave your hands by the 10th.

We ask all subscribers to please remember this and help us reduce the large number of *UNITYS* that are lost each month because the changes of address do not reach us in time.

THE UNITY SOCIETY CORRESPONDENCE SCHOOL

"Does the Primary Course in the Unity Correspondence School fit one for a teacher and healer? How is the advanced course conducted?" The Primary Course does fit those who complete it for teachers and healers, and so quickens their understanding that they will naturally take up the Advanced Course when they are ready for it. The fact is that the Advanced Course cannot be described to those who have not completed the Primary Course. For example: could trigonometry be explained to a child who had just begun to do examples in addition and subtraction? People do not as a rule understand that these lessons quicken certain inner powers of man and bring him in ways that cannot be told in words to an appreciation and understanding of the underlying principles of existence.

"The letter killeth, but the Spirit maketh alive." The Christian religion has an inner spiritual meaning, which readers of the letter do not get, and in consequence, are not made "alive." This *living Word* is taught in the Correspondence Course of the Unity Society. This instruction can be given to you at any time you wish to begin. Send in your name with request for enrollment and the necessary instructions will be sent you. Here are short extracts from a few of the letters received from students:

CHICAGO, ILL.—I thank you very much for lesson one. Nothing ever came into my life more welcome.—MRS. L. D.

FOLSOM, CAL.—The Lessons are great! But the last lesson "The Word" is a wonderful revelation to me; it brought just the needed light. The lessons are just what I needed. How beautiful life has become to me. No more despondency, no more gloom, no more death, no more grave, but Life in

Christ! Thank God, I now have the realization that I am a Son of God and heir to his kingdom, here and now.—L. A.

LOGAN, UTAH.—The copying and studying of this lesson has given me great satisfaction. The system which you have for the study of this Lesson Course is such, that nothing but the best results could come to one who earnestly applies himself to its study. I feel very grateful in having been attracted to the Silent Unity Society, for after many weary years in seeking something my soul craved, I feel that I have arrived at a safe anchorage.—A. B.

WASHINGTON, D. C.—I enjoy the lessons so much, and they explain to me as I never understood before.—S. C. R.

ST. JOSEPH, MICH.—With the enclosed lesson may I try to express my gratitude to you in clearing a point which had been quite obscure. It is the only study of the Christ I have ever known given in a truly spiritual way.—E. W. M.

EDISON, ILL.—I am returning Lesson Three. It has been of much benefit by giving me the correct knowledge on the creation of man. When it is put so plainly one can not help but wonder they never saw it before. I also inclose an offering and may it bring to you the increase in your blessings and affairs that your lessons have brought to me.—E. H.

DAYTON, OHIO.—I appreciate this third lesson very much, as it is helping me to understand Genesis, and I find the more I study according to instructions the clearer everything becomes.—D. L. F.

CINCINNATI, OHIO.—I submit my second lesson. I am conscious of a better understanding and realization of all points it contains than I have had before.—F. B. J.

ONTARIO, CAL.—I have derived so much benefit from your first lesson. It has been a great pleasure to me. I have hungered for true spiritual food for such a long time. The pulpit failed to satisfy me, and New Thought was not enough of God. Your teachings give me the bread I have longed for. May God bless you as I do.—L. L.

KANSAS CITY, MO.—The Sixth Lesson is so dear and inspiring. The central thought is "I am the Word of God." I must see to it that I express all the attributes of the Word in its fullness.—E. M. P.

LACASSAS, TENN.—I am deeply interested and greatly appreciate the rich lessons taught, not only by this, the first lesson, but by your literature and correspondence.—J. S. B.

XENIA, OHIO.—Before I got to reading your good book I thought life was not worth living. It has shown me the light. May the good work go on.—R. H.

WHAT A DOCTOR SAYS

"I believe my position needs an explanation. I am a graduate of the Physio-Medical School of medicine. We give no poisons, use only vegetable remedies and such minerals as nature has placed in the human economy. I am not pleading for medicine. I am simply stating facts. I have been disgusted a thousand times with medicines and would be glad to discontinue the use of them in my work of healing if the people would permit it; but they demand material things because they are ignorant of the Truth. I would not give medicines if they did not demand them. I am a reader of **UNITY** and try to get everybody who will, to read it. I would not do without it if it cost \$10.00 a year. I would not take a hundred dollars for my copy of "Christian Healing" by Chas. Fillmore if I could not get another one. I want your course of lessons and am willing to pay for them. I am a very busy man, but try to help all who come to me. I desire your help for I know you have the right idea. Yours for humanity."—J. N. J.

The membership of the "Silent Seventy" has grown far beyond our expectations and the second Seventy are now being sent forth. If you want to be a very quiet worker in the vineyard of the Lord, and preach the gospel "without purse or script," here is an opportunity.

The demand for **UNITY**, and Unity Literature, has grown surprisingly in the last few months and we are filling more orders now than during the busy holiday season. This indicates that the Spirit is becoming more active in the minds of people, for which we should all rejoice and be exceeding glad.

Remember that the rate of three **UNITY** subscriptions for \$2.00 still holds good.

Send for a sample copy of **August Wee Wisdom**, the Birthday Number.

Contributions to the Unity Inn Building Fund are still coming and we trust a report will soon be made of the purchase of ground for the new building. Our Committee has several sites in view and will doubtless make a decision in the near future. A fitting place of entertainment for the many New Thought people who pass this way is quite necessary and

we are striving to supply the need. All Unity people should remember that this is their work and that it is for their benefit that these buildings are erected.

SILENT SEVENTY

The Silent Seventy is steadily increasing and the workers are busy with the spreading of the Gospel. We have members in all parts of the world now and still we feel that we have room for more. Let us make this the greatest missionary band in the world, not necessarily in numbers but in strength. If you are desirous of doing the good in HIS NAME we shall be glad to enroll your name and send you some free literature for distribution.

The nature of the organization is explained in Luke 10.

OSWEGO, N. Y.—This morning I found on my desk a copy of *UNITY*, May, 1910, number. I do not know how it came there. Prompted by curiosity I read the article on page 377 and 387 and found them not only attractive but able, scholarly and worthy of a place in the best literature. But what impressed me most was the matter under "Class Thought" and "Class Prosperity" on page 445 and 465.—S. B. B.

LESSONS IN CHRISTIAN HEALING. The author has thought best to make some additions to this book in preparing the revised edition. Hence, it is not ready for delivery at the date we had expected. All orders received have been placed on file and will be filled at the earliest possible moment. The price will be 60 cents for the paper binding and \$1.25 for the cloth.

LESSONS IN TRUTH by *H. Emilie Cady*, is growing in favor daily. The book is a complete course of twelve lessons in the fundamentals of *Christian Healing*. The logic is convincing and the whole atmosphere of the work is inspiring. In two styles of binding; Paper 50 cents, cloth \$1.00.

LITTLE SERMONS, by *Edna L. Carter*, is one of the most attractive little booklets in the field. It contains a number of short, sweet, pithy sermons based on Scriptural texts, but they are totally different from the usual style of sermons, being fresh, original, and full of deep meaning.

UNITY and the fine HOLMAN SELF-PRONOUNCING BIBLE are still being offered in clubbing combination for \$3.00. This is one of the best combinations ever made.

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Devoted to
Practical Christianity.

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THE REVELATION OF MAN TO HIMSELF

EDNA L. CARTER

REVELATION as here considered has reference, not to the visions of prophets and seers, but to those experiences coming in every-day life which reveal man to himself.

Man knows little about his true self, or even about his seeming self, until these experiences begin to come, and then he is often surprised and sometimes almost appalled at the depths of wickedness which seem to be within him. This is the bringing to light of that "old man" that Paul liked to talk about.

But the revelation is not complete until the "new man" is made manifest. The hidden things of darkness are brought to light only that they may be purged away with the cleansing word of denial. To stop short of the complete revelation is to become lost in the darkness of self-condemnation. That is, if it becomes clear to one who is desirous of living the true life, that any of the so-called works of the flesh are ruling in his consciousness he is apt to condemn himself and grow discouraged. Instead of a cause for discouragement, the discovery of what is within to be overcome should be a matter of rejoicing, for it is clearly taught by Jesus that this work of revelation is necessary in man's growth out of the flesh into the Spirit; and men learn by experience that this work is one of the primary steps in their development. When one knows this, and knows, too, that the undesirable traits are no part of his real self, he prompt-

ly denies them away, and thus frees himself from any power that may have been given to them by his past thinking. By the light of understanding he is saved from self-condemnation. And this same understanding helps to save him from the tendency to condemn others. Every one who sees that revelations are necessary, becomes willing to let other people have their lessons without interference or condemnation.

These revelations may properly be called "judgments." Through them the great Judge brings every hidden thing to light, and man is called to account for even his lightest word.

In the Bible the words "judging," "chastening," "quickenings," "purging," bear such a close relation one to another that they seem to have almost the same significance. The purgings, the cleansings, and the quickenings of the Spirit produce the experiences called judgments and chastenings.

The Psalmist says, "I know, O Lord, that thy judgments are right and that thou in faithfulness hast afflicted me." Separated from the old idea which attaches to this and similar Bible language, and read in the light of the new understanding, this Scripture brings a comfort and even joy which can never be known while the mind holds to the belief that it is God's will for man to suffer, and that man must be resigned to that will.

It is now clear that suffering comes only through broken law, and that the loving-kindness of the Revealer (a revelation bespeaks a revealer) is making known to man wherein he falls short of the perfect law; and not only making this known, but helping him to live up to the law, thus revealing the new man and making the revelation complete. This puts all one's trying experiences in a new light, and takes away their burden.

All people will come into these judgment experiences, but all do not come into them at the same time. When the Judge begins his work in a man's consciousness the man becomes disturbed and perplexed. At first

he does not understand what is the matter, and often envies his brother who seems to prosper in worldliness, and even in wickedness. But the brother's time is yet to come. All must appear before the judgment seat of Christ; and (as the result of this judging is to be the complete destruction of every form of error and evil in every man, and the complete salvation of every man) to find that one has already come into judgment is a cause for rejoicing. But to be able to stand in this great day, man must steadfastly claim the Christ righteousness, and deny the belief that the errors which are being purged away are any part of himself.

As soon as one finds out that he is in the midst of judgment revelations, he gets anxious to know just what the lesson in each experience is, and very often seeks books and teachers to gain this knowledge. Here he suffers more or less disappointment until he learns that the Revelator is *within*, and that only in *stillness* can his voice be heard.

In the 28th chapter of Deuteronomy, many blessings for obedience to God, and many curses (judgments) for disobedience to him are mentioned; and the whole history of man proves the statements in this chapter to be absolutely true.

But instead of thinking of a far-away, angry God who curses his children who do not please him, man now reads this chapter and knows that it is one way of expressing the truth that righteous, unchangeable Law lies back of every man's being, and that no one can safely violate this law.

The word "overtake" as used in this chapter expresses so well and so forcibly the action of the law! "And all these blessings shall come on thee, and *overtake* thee, if thou shalt hearken unto the voice of the Lord thy God." When man obeys God, when he sets his heart to righteous thinking, and sends forth his true word, he sets into operation forces which bring his good to him so quietly and so quickly that nothing better expresses

the manner of the coming of his blessings than to say that they have overtaken him.

And so with the curses: "If thou wilt not hearken unto the voice of the Lord thy God, all these curses shall come upon thee and *overtake* thee." Wrong thinking and speaking and doing set into inharmonious action the forces which might work for good, and this produces results corresponding to the names of the curses set forth in this Scripture. Poverty, failure, disease and sickness come upon the violator of the law, and they often come so suddenly that they seem literally to have overtaken him. But discordant thoughts and words have been going forth for a long time to produce these discords, and the man is only being taken in the web which he himself has woven. Not realizing this, he sometimes rebels against God. This attitude of rebellion prevents him from coming into that harmonious relation with Spirit which would bring Divine order into his life.

Many may find their own condition perfectly pictured in the 66th and 67th verses of this 28th chapter of Deuteronomy. "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." The cause of this, and all other undesirable conditions, is summed up in the 47th verse of this same chapter, where it is written that these curses come, "Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things." Trouble does not spring out of the ground. It comes through the law of cause and effect. If one never doubted the love of God, he would never believe in lack of any kind, but would continually rejoice in the abundance of all things. It would be impossible, therefore, for him to fall into fearful

states of mind of any kind. Doubting and fearing lead to murmuring, and murmuring leads to destruction. This unwavering faith which is so needful has to be founded upon understanding of God, and of man's relation to God.

So we learn that these judgments come to free every one who is thought-bound to persons, places, or to error of any kind, and to stay the heart wholly upon God, where it is secure forever. Every one must be balanced up from whatever extreme he may have reached, and this gives a variety of experiences which calls for the charity of Spirit. One will make his own way safe and easy just in proportion to his remembrance of the truth that there is now no condemnation to them which are in Christ Jesus.

"There is nothing covered that shall not be revealed; neither hid that shall not be known." Resistance to this truth makes many burdens which could easily be thrown off by obedience to the counsel of James: "Confess your faults one to another, and pray that ye may be healed." When the Spirit has revealed to a man an error it is folly for him to try to keep it hid, because it cannot be done; and there is by confession, wisely made, a loosing from the error that can come in no other way. Confessions are not hard to make when one knows that evil is no part of himself. By concealment and secrecy many ills are fostered. Sins that are firmly held to and hidden must break out some way. They show forth in disease of the body and tell their own story. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." —Prov. 28: 13.

As a final thought, let it be remembered that the attention should be centered upon the "new man," and faith and expectation should look daily for revelations of his presence and power. In the beginning it sometimes seems that only the error side is revealed; but as growth goes on, this appearing of evil will seem less

and less, and at last the good only will be manifest. In this way, of seeming twain one new man is made, and to him is revealed all the riches of glory.

"Light is sown for the righteous." "Whatsoever doth make manifest is light."

THE WORD

*Lesson Six, of the Unity Correspondence School,
by Keith S. McClintock, a Student.*



Y the "Word of God" is not meant the Bible, as many would suppose, but the "Living Word," which "in the beginning was *with* God, and *was* God." Then, by "the Word" is meant God in his capacity as Creative Power. St. John puts it, for "without him was not anything made that was made." As the things of Spirit are eternal and omnipresent, it is correct to say "Without him (logos—thought) is not anything made that is made." This brings clearly and forcibly to the understanding the formative power of the Word as a present active agent in the world.

Man is the "image and likeness of God." He is the Word made flesh. Through spiritual man, the Christ, is to be brought into manifestation all the "fullness of the Godhead bodily." All are curious to understand the mysteries of creation, from the ignorant one who merely wonders, to the scientific delver into these mysteries. In reality, the mystery clears when one understands the creative power of the Word. In Genesis we read, "God said, Let there be light, and there was light;" "Let there be a firmament," and it was so. God spoke the universe into expression. So man speaks his world into expression. This is the Real Man. Man in mortal consciousness does not create; he merely forms. If a workman leaves out lime from his mortar his masonry is faulty; and if man, in his ignorant use of the Word, leaves out any of the elements of the real creative Word (logos) he forms a perishable body of clay.

Every man is a builder, and by his word is forming his world. Until he is quickened and born into spiritual consciousness by the Word of Truth, his formations are as "grass which passes away"—but "the Word of the Lord endureth forever." When man awakens to the understanding of the power of his word he will not build a perishable, corruptible body, but an enduring one of pure spiritual substance. To build a perfect body the word used must contain all the elements of the original Greek *logos*. If divine Love or Life or Intelligence or Substance is left out, the creations resulting are not perfect.

The apostle says, "The Son can do nothing of himself, but what he seeth the Father do." Then let us see what the Father does. The first command of creation was, "Let there be light." Light is intelligence, darkness is ignorance. So, in the bringing forth of his world, man should say, "Let there be light." Never say, "I don't know," thereby making darkness, but "I am illumined by the divine Intelligence." By the understanding of the Christ consciousness man's world is lighted, and perfect conditions are brought into expression. We should not become discouraged if the work is not done all at once, for the persistent, faithful, patient speaking of the word of truth will bring the desired result. No true word fails to bring forth after its kind, no matter what the appearance may be. "Judge not according to the appearance." Jesus did not get his illumination all at once. He first sensed his divine mission, then worked through various stages to its fulfillment.

Realizing the power of the word, we understand the importance of Jesus' counsel, "Keep my words." His words are "spirit, and they are life," and we "keep" them by repeating them over and over, realizing that in them are the substance and life of Spirit, and thus building them into consciousness. One of the most wonderful statements in the Bible is, "He shall have whatsoever he saith." In this is comprehended all the power

and privilege which are man's through his understanding and use of the creative word.

In man's ignorance of the power of the word he often makes conditions which cause him to cry out in distress against God as the cause of his troubles, or to give way negatively in so-called submission to the will of God. Neither of these mental attitudes brings harmony. That can only be restored by awakening to the truth and speaking the truth into expression. To know one is the "Son of God" is to know he is the Word, and that he is here to give that word expression. There are certain elements which must enter into this Son of God or Living Word, and failure to express any one of these constituent elements is to bring into expression conditions of inharmony. The Word without divine Love produces discord, because Love is God, and must enter his perfect Idea. This does away with all fault-finding, criticism, and angry words. Words lacking in the realization of omnipresent Life bring conditions resulting in disease or death; words without wisdom cause the conditions of ignorance so prevalent in the world, and words without substance cause that appearance called "lack" or "poverty." All such are "idle words," or empty words. For every idle word we shall give an account in the day of judgment. Every day some of these idle words are coming into fruition, and every day is therefore a judgment day. The real creative word is spoken out of the Christ consciousness, not from the personal consciousness. There is no substance in the thought forms of mortal consciousness.

To speak the word with power one must get into the consciousness of power; and to accomplish this, one must get still and realize power. We must enter into and make ourselves one with the *Idea* of power. Then we can speak the word with power, and the word shall not return void, but shall accomplish that whereunto it is sent." In the same way, to speak life and health-giving words we must enter, through the stillness, into a

state of spiritual consciousness, where there is at-onement with the ideas of divine Mind—Life, Wisdom, Power, Strength, and Substance. The results will be perfect in manifestation, even as the ideas are perfect in the mental realm.

Out of the substance idea, man has in mortal consciousness produced what is termed "matter." In truth, *all* is Mind, Spirit, and there are no lifeless or space-filling forms. These exist only as a concept in mortal consciousness. There is no absence of Life, Substance or Intelligence anywhere, and such error beliefs only show how far astray can go the thoughts when not resolved into the true ideas existing eternally in the one Mind. The idea "substance" in divine Mind is expressed in what science terms the "universal ether." Every thought and word is received in this everywhere-present medium, and from it man forms his environment and his body.

It has been discovered that there is a fourth dimension, a state in which things lose their apartness. This is a concept of spiritual substance, and under divine law man's body and all things in the universe come into a state of conscious unity. This law does away with all friction or resistance. People in this consciousness become translated into spiritual ideas and are omnipresent. Where the *thought* is, there will be the body. Jesus illustrated this when he passed into the upper room through "closed doors."

This does not mean that man is to lose his body or that there has to be a separation of spirit, soul, and body in order to enter into spiritual consciousness, but that body, being "expression," must have the same power as Mind and Idea. Gradually, as we live in the understanding of Truth, these spiritual ideas will become a part of our consciousness and will express in manifestation the perfection inherent in Mind.

To keep the "sayings" of Jesus is far more than to give an intellectual assent to their truth. They must be

appropriated or built into consciousness by consciously affirming them—making one's self one with them. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," seems a "hard saying" to those ignorant of the truth, but it is clear to those in spiritual understanding. The blood is life, and flesh is pure Spirit-substance. These are eaten and drunk through appropriation, being built into mind in the form of the word.

Science has proved that man builds a new body each year, and it is therefore a source of wonder why there should be the appearance of increasing age. This is because of man's ignorance of the power of his words. When new cells are built, instead of being done in the consciousness of what he is in Christ, old error thoughts hold sway, and the formation is after the pattern held so long in the race consciousness.

Paul in his missionary journeys and preaching represents the Word of Truth in its way through the body, building up the organism in truth and righteousness. To each center the creative word must go. It must visit in turn the life center, denying the errors stored there, and awaking it to the purity and vitality and power of its Source, the universal, omnipresent, eternal Life; so to the power center at the root of the tongue, where deficiency must be denied and the affirmation made, "All power is given unto me in mind and body."

At the love center let selfishness be denied, and the affirmation of oneness with universal, perfect Love impressed. At the small of the back let strength be declared. The substance idea manifests through a center back of the pit of the stomach. Here let us proclaim the omnipresence of the pure spiritual Substance, source of all good.

Speaking the word with power, conscious of the everywhere-present intelligence of Spirit, there will be built into the organism that perfection in which it is held in the Mind of Being. The old error states will be

dissolved and the conscious, subconscious, and super-conscious will be at one, a perfect manifestation of perfect ideas.

There is a tremendous power in the habit of expectancy, the conviction that we shall realize our ambition; that our dreams shall come true. There is no uplifting habit like that of carrying an expectant, hopeful attitude, of expecting that our heart yearnings will be matched with realities; that things are going to turn out well and not ill; that we are going to succeed; that no matter what may or may not happen, we are going to be happy.

There is nothing else so helpful as the carrying of this optimistic, expectant attitude—the attitude which always looks for and expects the best, the highest, the happiest—and never allowing one's self to get into the pessimistic, discouraged mood.

Believe with all your heart that you will do what you were made to do. Never for an instant harbor a doubt of this. Drive it out of your mind if it seeks entrance. Entertain only the friend thoughts or ideals of the thing you are bound to achieve. Reject all thought enemies, all discouraging moods—everything which would even suggest failure or unhappiness.—*Success.*

There is for the heart that will cease from itself the peace of God; a quietness and confidence, a source of strength—a rest that is for them who can be still and know; a stillness that lets God work, and holds its peace; a stillness that ceases from its contriving, self-vindication, expedience of wisdom and foresight, and lets God provide and answer the unkind word and cruel blow in his own unfailing love. We miss God's interposition by taking up our own cause and striking in our own defense.—*Selected.*

TEMPLE TALKS

CHARLES FILLMORE

HEAL THE SICK



HEALTH is from an Anglo-Saxon word meaning "hale," "whole," "well." It signifies that whoever uses it, or to whom it is applied, has apprehended the perfect harmony of expression of God in his creation. Health is the normal condition of all things, and there is a fundamental principle of health, of harmony of structure, pervading everything. Health is not something that has to be manufactured from without—it is in the very essence of Being, and therefore just as enduring and fully as universal as God.

Everybody recognizes that health is fundamental in Being, and therefore the one and only orderly state of existence, yet not all use the logic in sustaining health which this recognition implies.

If health is one of the foundation rocks of Being, and we are sustained in all that we are by that Being, it must follow that we can only find health by looking to that Being, and in no other direction.

The fact that false education has led us away from this fundamental truth should have no weight with our pure logic.

If life and intelligence are derived from God, it follows as a sequence that the knowing how to put that life and intelligence together in harmonious expression must emanate from the same source; in other words, there must be a Spirit of Healing, or wholeness, or harmony pervading the whole of creation.

That there is such a Spirit omnipresent is evidenced on every hand in the so-called "healing power of

nature." It is constantly healing and restoring the cut, bruised, and broken in all departments of existence.

The mark of the woodman's ax on the forest tree is as carefully healed over as is the cut on the finger of the little child. The Healing Spirit is no respecter of persons or things, and does its work effectively wherever and whenever it is given the opportunity.

The most successful physicians are those who refrain from giving medicines to their patients—trusting rather to good nursing, harmony, and a quiet mind as offering the best conditions for the healing power within to do its work. There have been doctors who thought that medicines had in themselves healing power, but no such claim is now made by intelligent ones. The claim now is that medicines assist nature by reducing the power of disease in various ways, and thus giving the healing potency opportunity to assert itself. Drugs are given to lower fever—not with the idea of stimulating the healing power of nature, but to negative the destructive power of the fever. Opiates are given, not to destroy pain, but to blunt the sensibilities until pain is no longer recognized. Thus analyzing *materia medica* we find that its whole system is based upon negation. It has no drugs that are life-giving. Doctors recognize that life is a principle and that the Spirit of Health is the intelligent operation of that principle sustaining and restoring all its structures. They also know that the operations of that principle are beyond the reach of drugs, and that it cannot be stimulated into greater permanent activity through medication. The stimulation of drugs never reaches beyond the mere physical organism, and that, not possessing life in itself, always suffers the reaction that surely follows their administration.

But there is a Healing Spirit, and it can be reached and stimulated into miraculous activity by those who go about it in the right way.

The Hygeia of ancient mythology, the Goddess of Health, is not a myth. Her presence may be invoked

by all people and under all circumstances, and she will respond. But she must be recognized in her native purity on the spiritual plane before she will accelerate her healing power at the call of man. He who calls her down to work through material remedies has a very crude idea of her exalted place in Spirit, and a most inadequate comprehension of her methods. Good Christians sometimes pray that God will bless the doctor who is attending them, and fill his drugs with healing potency. This is asking Pure Spirit to muddy its clear concept of Truth with the murky ideas of matter. With such mistaken ideas of God and his spiritual estate it is not at all strange that humanity's prayers are not answered.

As metaphysicians we know that all disease is the result primarily of wrong thinking, followed by wrong doing, and that the only permanent cure is in right thinking and right doing. We know that simply curing the flesh man of his ills is not lasting; if he continues to hold erroneous ideas in his mind he will again bring about the same ills in the body. So our aim should be to get all people into the understanding that they are spiritual beings and in all causing principles directly related to God.

The power to heal the body, independent of the mind that moves it, is promised to those who receive the Holy Ghost, and all who look to God and Christ as the source of their power are recipients of the Holy Ghost. We are commanded to "preach the gospel," "heal the sick," "cast out demons," "raise the dead." "Freely ye have received, freely give." The ability to do these things is a free gift through Jesus Christ, and in our capacity as openers of the way for the higher truth, we need not at first ask any to change their thoughts.

It is by the grace of God that we have power to do these things. We are put into pure Being, and creation begins anew with our Word in all those who hear it. We have power on earth to forgive the sins of the flesh

man, and can heal him, and say to him, "Thy sins be forgiven thee; go and sin no more."

It is this fleshly or bodily consciousness of man in which the Son of man has power to forgive sins, and not in the superior region of mind. Jesus called attention to this when he cured the man of the palsy, and said, "But that ye may know that the Son of man hath authority on earth [the body] to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed and go unto thy house"

The external form of flesh is but an innocent, docile animal. It exercises no will power, but is under the dominion of the mind of the flesh—the "carnal mind." This "carnal mind" is subject to the Higher Law under orderly conditions, and should be directed by it wisely. It is through this "carnal mind" that the metaphysician finds the way to heal the innocent body, and it is unto it that the Son of Man says, "Thy sins be forgiven thee."

It is this "carnal mind" and its body of flesh that gives up its life on the cross and is buried in the darkness of earth conditions.

But the "carnal mind," and its body of flesh, should not be put under condemnation because it is not as wise nor as pure as the spiritual mind with its celestial body.

As Paul truly says, "There are also celestial bodies, and terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."

It is out of this natural body that the terrestrial, imperishable body is raised, because within it is the germ that is quickened by the power of the Word of the Spirit, and springs forth into new life, and right within the earthly condition is formed the celestial body.

Jesus, anticipating the end of the flesh body and the birth of the celestial body from its ruins, said:

"The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone:

but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The death here referred to is not the extinction of the vital life principle which is found within all forms, but it points to the relinquishment of earthly conditions. The grain of wheat has its vital chit, which is the focal point about which its external layers of gluten cling. So long as it is left alone it is satisfied and remains in its little sphere of limitations. Grains of wheat supposed to be five thousand years old have been found in the tombs of Egypt.

But plant the grain of wheat in the earth and it catches the inspiration of a higher, wider life, and begins to throw off its layers of gluten and shoots forth a blade of green into the free air of heaven, and in due time a sturdy stock grows, through which it multiplies itself a hundred fold. There is apparent death of the grain of wheat, but it is death to old conditions only. At an early stage of the change, one not familiar with the process might think that the disorganized and shattered condition of the grain meant that it had lost its hold upon life; but a close inspection would have revealed the little chit within, clear, bright, and strong with the impetus and vigor which the greater possibilities just ahead inspire.

A process almost identical goes on in man. The new life of the Spirit is shown to him and he begins to reach out for it. This sets into motion new forces in his being; higher powers in both mind and body are evolved. It is not a process that is accomplished in a day, but gradually, each day and each hour the death of the old goes on and the birth of the new progresses. Yet at the proper time of harvest the celestial mind and the celestial body will be quickly brought into their fullness; and as said by Paul, who saw the culmination in the ripened spiritual man, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

The divine seed at the center of man's consciousness has all the possibilities of God within it, and all the conditions necessary to its growth and full fruition about it; but it has freedom of choice. It can lie for ages in its crystallized thoughts of matter and material conditions; it can even rest in a surfeit of mortal thinking, like the grain of wheat that has absorbed too much water. These conditions grow out of its innate power of choice, and it can even exclude the Holy Spirit from its domain, if it so wills.

But here is where the Holy Spirit proves itself the Savior of men from the conditions they have brought upon themselves. When they have gone into decay through wrong thinking and wrong acting, the Holy Spirit has power to bring them quickly into its harmony and orderly state.

But the Holy Spirit can work with men only through men. We pass its power and presence from one to another through our thoughts and spoken words.

And it is given to us to give to others. Sometimes we give it as a word of spiritual consolation, again as a word of bodily healing; it does not make so much difference how we give it, so long as we give, and keep giving.

This is the secret of power in healing, or speaking the Word of Truth—the constant giving forth to others of that which has been so freely given to us. "Freely ye have received, freely give."

The world is the great field of the Lord, and humanity is the seed planted therein. Some are growing and shooting forth their green leaves heavenward for the times of harvest, while others are still in the earth of mortal thought. But, praise be to God! we are given the power of the Holy Spirit to pour out upon them, and fer-

tilize them with the substance of the Lord, and light them with the wisdom of Christ.

Can we, with these transcendent possibilities in our keeping, afford to do anything less than work for this great end? What work can one do that is greater or more far-reaching than saving men and women from their own errors and degradations of thought? This work is doubly precious, and many times more powerful, where there is, in addition to the Christian zeal, a knowledge of mind action and of how thoughts make conditions.

Instead of the offer of release from hell after death, we offer release from hell here and now.

Instead of the prayer for patience to bear the ills of the flesh, we say, "Thou man of flesh, thy sins be forgiven thee; in the name of our Lord Jesus Christ arise, take up thy bed and walk!"

Instead of submission to the devil, we declare his abject powerlessness; and, taking command in the name of Jesus Christ, put all thoughts of sin, sickness, and tribulation to the rear, with the word—"Get thee behind me, Satan!"

Every ill of the body and all the tribulations of the mind can be put out—entirely out—by the power of the Holy Spirit working through you or through me. We can heal everybody if we only will.

Some people say they would do more speaking of the Word and heal more people if they only had more power. But if you wait for the power to come to you there will never be any healing or speaking done by you. It is use that makes a strong muscle. Lifting light weights at first, then increasing them gradually, enabled Sandow finally to lift several thousand pounds.

Exactly the same rule holds good in exercising the powers of the Spirit. Speak the first word of Truth that comes to you. Speak it silently until you have courage to speak it aloud—but don't fail to speak it. Silent words do their work, but audible words rightly said bring quicker results.

We are commanded as disciples of Jesus Christ to "preach" this "gospel"—then the "signs" promised are to follow. But the doing always precedes the result.

Every time you give forth a word of Truth you make room in your mind for two more. The word is the "seed," and quickly multiplies itself when stirred into action.

And this "Word of the Lord" is all-powerful in the domain of carnality and fleshly beliefs. It is the office of the flesh to be a good servant, to be obedient and harmonious in every way. In divine order it cannot be anything less or more. If it is in discord, the power of the Word of Truth should be brought upon it and harmony restored, that it may do its share in working out the great problem of creation.

The power to restore this harmony in all parts of God's domain is vouchsafed to man, because it is through him that creation goes on. The Word of Truth is Divine Order made manifest. The Holy Spirit is the silent inspiration of the Word of Truth. Whoever speaks a Word of Truth thereby becomes the chosen vessel of the Lord, the receptacle of power from on high; therefore every Word of Truth carries with it its own power. Man does not have to feel the power and inspiration always before he speaks the Word. The power springs forth as an adjunct of the true Word, just as harmony accompanies and weaves in and through the words of the songs of praise.

There are countless millions waiting eagerly and longing for these Words of Truth and power to be spoken to them. They are in a soul famine, and are seeking to fill the aching void with the husks of materiality. They want something, they know not what. Some think it is money and the earthly things that money will buy. Others think it is fame and position in the passing world; while others look for satisfaction in the love of home, family, and friends. These all seek their highest concept of the thing they need. When the true concept is

shown them in the right way, and its power demonstrated to them in healing their broken hearts and bodies, they will eagerly take it up, and follow it until a satisfaction is gained that will be enduring.

We are inclined, in this day and age of materialistic thought, to diffidence in speaking the Word of the Spirit. We are chary about expressing ourselves, for fear of opposition or ridicule. This is in striking contrast with the intrepid zeal and fearlessness of the apostles and early Christians. They braved death in all its forms to carry the Gospel forward. In the language of Paul, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth."

Yet we have better understanding of the power of the Spirit than those who walked almost entirely by faith. To us, Faith is joined with Understanding. We know that the doctrine we preach is true when tried from any standpoint. We know that it underlies all the science and philosophy of all the ages, and we are wise enough to show to every earnest inquirer the relation which it bears to all things.

With this assurance of a Truth that will stand the test of both science and religion, we certainly should preach it with a zeal far exceeding that of the peoples of the earth at any age.

Because ignorance stalks abroad and turns its bleared eye askance at our words is no reason why we should be dumb. The sneers and jeers of an ignoramus have no weight with a wise man. The day of the fagot and inquisition has passed, and the sunlight of Christ penetrates all the darkness of error.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

THE REAL STATUS OF THE SINNER



IT is written in the Sunday-school books something like this: "Before you retire, get down on your knees and ask God to forgive you for the sins that you have committed during the day." This is good advice, as far as it goes, but following it involves the assumption that man is naturally a sinner; that he is liable every day to commit some sin that is necessary to be forgiven every night.

You can see that this would keep you in a perpetual state of sinfulness, and I would improve upon that injunction from the Sunday-school books by suggesting that every morning before you arise you ask God to keep you in that sinless state in which you are as his child. Would not this be an improvement? You say at once, "Certainly, because I know that God is all-powerful, and if I put myself in his hands without any reservation, I shall be protected from sin."

This is the attitude that we should take in all our religious worship; that position which will give the best results, and that, of course, is based upon our mental attitude. If you assume that you are a sinful creature—as liable to sin as sparks to fly upward—you will become just that thing. Some one has said that the world takes a man at his own estimate. If you estimate yourself as a natural sinner, "conceived in sin and born in iniquity," you will continue under that thought, and take on those conditions.

We find ourselves in human consciousness where these wrong ideas have prevailed for generation after generation, and the teeth of the children are set on edge because of the sins of the fathers, in these wrong assumptions of what man is, his relation to God and his

fellow man. What are you going to do about it? "Let go." Let go of those false assumptions, let go of the limited God, let go of everything that does not square with what you now understand to be the Truth.

Nearly all those who hold that man is by nature a sinner make the Bible their authority. Yet that marvelous book states in its very first chapter that man was created in the "image and likeness" of God. If the Eternal and Unchangeable One put his incorruptible goodness into man in his original creation it must be there yet. That man broke the Divine Law, sinned, or "missed the mark," does not make him by *nature* a sinner. He is by nature sinless, and we should remember this in all our efforts to get away from the clutches of sin.

If I should tell you that there was a power in you that was as much greater in its capacity to do your work as electricity is greater than water or steam in the mechanical world, and that there was a way in which you could quickly use it, would you not take advantage of it? But you say, "I do not see any evidence of such a power." Yes, you have evidence of it in every thought that moves from mind to muscle.

I read the other day of a new method of unloading scrap iron from cars. The old way was to have a lot of men get on the car and laboriously pick the iron up, a piece at a time, and throw it off; but now they have a great magnet attached to an electric battery. The magnet, at the end of a big crane, is lowered into the midst of the scrap iron, and the current turned on. The attractive force is so great that the iron pieces, big and little, fairly tumble over one another in their efforts to lay hold of the positive magnet. Then the crane swings round to the desired place and the current is turned off, when the iron instantly lets go.

Do you know you have a power in you just like that, and with very much greater capacity? But before you can turn it on you must "let go" of some of the old ideas

that are standing in its way. If you think that you haven't that power, or if you load your battery up with a whole lot of false assumptions about yourself, and your relation to the one great Universal Battery, of course you won't get results. Those who use that great magnet in unloading cars and handling loads of steel and iron, have confidence in the law; and if things do not work the first time, they keep trying until they get their machinery in order, and then it always does the work.

If you do not get results at the first trial, you should not say there is nothing in it. You must keep trying until you get your machinery in order. The Infinite Electricity will work through your mind without fail if you make the proper conditions. But you must believe in it and practice right thinking.

All along the line of the race's experience this same power has cropped out, a little here and a little there; but it has never been applied scientifically, under the law of mind action. Man has not understood the foundation of his being, and has in consequence failed to exercise his Godlike powers. He has always assumed that he is effect instead of cause. If God-Mind is the cause of all, and I am the offspring and exist in that Mind, I must be causing power. I exist in the Principle. I am not a reflection of the Principle. That which says, "I am, I know, and I do; I choose; I change my mind"—this is Principle itself, this is the cause, the real Self. Sometimes you say, "I have changed my mind about that thing." Why don't you change your mind about some other things? Why don't you change your mind about your character? Why don't you change your mind about being a mortal, and become an immortal? You can conceive of immortality, and if you will change your mind and believe in eternal life you can put on immortality right here and now. If you can change your mind about one thing, you can change it about all things. If I can change my mind about where I am going to get my dinner today, I can change my mind about any-

thing I am going to do at any future time. I can change my mind about my health, about my appearance, about my friends, about my environment. I can change my mind about everything. It is simply a matter of decision on my part. "Choose ye this day whom ye will serve."

When you get the understanding of this Truth so clearly set forth in the Scripture, that man is really created in the image and likeness of God and that God is always present, you will turn on the power. But nothing will turn this great universal power into man's mind and affairs but setting up right thinking. Man can have any condition of mind or body through the application of this great law.

The understanding of the true character of the Principle is the very foundation. We must know the real truth about God; we must know that God is not a man; that God is not something that can change; that God is not removed in a single degree from us, for we are his creation, and we live, move, and have our being in him; also that God is like an omnipresent electrical energy, which is here waiting for us to make, we will say, ourselves an electrical vacuum; then the Mind of the Mighty One flows in.

The way to do this is to assume that you are that which you are. All those who have become wise in spiritual things tell us the same story, which is that man is by nature spiritual and the offspring of Universal Spirit, and that that Universal Spirit is constantly pouring itself into his spirit, and that this Spirit in man becomes supreme when he acknowledges it as such.

God-perfection should be the standard of every thought. I am a sinless being. Sin means missing the mark of the Divine Perfection. Sin is more than moral delinquency—it covers all the failures in attaining the high standard in Christ. If you are not a success financially, you are a sinner. If you are not wise you are a sinner. God made you to be very wise, to know. If

you are not expressing beauty in body, and health, you are a sinner. God made you whole and perfect.

Yet here is the paradox of metaphysics—all this talk about man being a sinner is a description of that which is not real. God imaged you in the very beginning as perfect. Remember that. Then you must come right back to that standard. You are not a sinner. I am not a sinner. Start your prayer in the morning with that assumption: I am not subject to sin. I am the offspring of an immaculate, pure, undefiled Principle. Now, fix that in your mind. Change your mind about the other side of the proposition, change your mind about your liability to anger or to weakness or to sickness, and change your mind about this fear that seems to cumber man with sin. Say to Satan the accuser, "Get thee behind me." Every man is first born of God; and sin, as the Scripture states, is the result of failure by man to follow the true law. The self-sufficiency of the Ego darkened the mind and man did that which weakened him and made him subject to external conditions. The one and only way out of this maze of error thought is to begin life again in Truth. Then it is not true at all that you are bound to ill health, it is not true at all that you are bound by your environment, it is not true at all that you are bound by your mentality. No. The only real Truth is that you are free and that you have all power; that this mighty power of the One Mind can be turned into your consciousness, can be turned into your mind, and you can attain whatever you have conceived as possible to man, and that you are no longer a sinner. You are no longer a weakling, you are no longer an ignoramus, you are no longer poverty stricken, you are no longer struggling with conditions, environments; but you are now and forever free with the freedom of the Spirit.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

BIBLE LESSONS



Lesson 12, September 18

THREE QUESTIONS.—Matt. 22: 15-22; 22: 34-46.

15. Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why try ye me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marveled, and left him, and went their way.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Master, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like unto it is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments hangeth the whole law, and the prophets.

41. Now while the Pharisees were gathered together, Jesus asked them a question,

42. saying, What think ye of the Christ? Whose son is he? They say unto him, The son of David.

43. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44. The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

45. If David then calleth him Lord, how is he his son?

46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

GOLDEN TEXT—*Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.*—Matt. 22: 21.

The question of giving tribute is of importance to every one. To what extent shall we recognize the demands of the worldly mind? what is our duty in fulfilling the desires of the outer, and what its relation to the inner—to know the Divine Law and acknowledge its supremacy, and at the same time acquiesce in the exactions of human customs and pay the tax of the temporary ruling alien—is Christian prudence and wisdom? Do not fall out with your environment, but make it serve you. The earthly rulers represent the feet of man, and they bear the burdens. In the Divine economy the temporal rulers of the world belong to the serving class, and the man of Spirit should give them their pittance cheerfully, because they get but little else out of life. Give "buttons" his "tip" and bless him in the bargain.

Henry Drummond says that Paul wrote the greatest of all love poems. and his theme was the love of God, and in this lesson Jesus says love toward God is the greatest commandment. Divine Love is such a transcendent thing that words describing it seem flat and stale. But words used in right understanding quicken the soul, and we should not despise them. Affirming that we do love God with all our heart, with all our soul, with all

our mind and with all our *might*, will cause us to feel a love we have never felt before. No better treatment for the realization of Divine Love can be given than that recommended by Jesus.

The difference between the Divine and the human lineage of Man is brought out in this question of the Sonship of Christ. Jesus did not give power to human heredity by tracing his descent through David, but showed that the Christ-man, the Son of God, was the Higher Self, or Lord, of David, and that David so addressed him; David called upon the Universal Lord to give power to his lord (spiritual Consciousness), to the end that all his enemies should be subdued. When Peter, in a flash of inspiration, saw the Lord of Jesus, he exclaimed, "Thou art the Christ, the Son of the living God."

Lesson 13, September 25

TEMPERANCE LESSON.—Galatians 5:15-26.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness,

20. idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. envyings, drunkenness, revelings, and such like: of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

23. meekness, temperance: against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not be vainglorious, provoking one another, envying one another.

GOLDEN TEXT—*If we live by the Spirit, by the Spirit let us also walk.*—Gal. 5:25.

All that we find in the world without, we can also find within ourselves. We have been taught from our youth up of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle-ground—the thought-realm within our own minds and bodies.

It is a fact of observation and experience that all the forces manifest in the world, originate in the unseen and invisible atmosphere. Out of apparent vacuity comes electricity, the mightiest force we know anything about. Out of that same invisibility comes the power that moves the body of man. We call it "mind," but it is also force. It has power and intelligence, in addition to many other qualities.

All of this proves that there is a world of potentiality all around us that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk by the Spirit and ye shall not fulfill the lust of the flesh." There is no danger whatever of anyone being tempted if desire is lacking. It is the lust of the flesh that leads man to do those things which he ought not to do. And what is the remedy? "Walk by the Spirit." This will take away the prime cause of temptation and fortify us against all the wiles of the world. So there is no necessity of warring against the devil, nor fearing evil in all its alluring forms, if we are walking by the Spirit.

When man searches his own soul and finds the source of all his weakness, he is desirous of attaining the mastery. Then is set up a protest by the fleshly appetites and they oppose the pure thought-force that is

sent into their midst by the Spirit. Contention is rife for a season and things seem to be worse than ever before. This is termed by some metaphysicians "chemicalization," meaning that it is similar to the action of opposing chemicals. It is the war of true thoughts and error thoughts in consciousness, and all we have to do is to take sides with the Truth—that is, "walk by the Spirit," and the right will prevail.

It is found that nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Artificial stimulation is sure to bring depletion, under the physical law. This is the law of cause and effect, which pertains to the material world. But there is a higher causing power than that obtained from food-energy, which is called Spirit. This is what Paul refers to—"If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpable that it is superfluous to rehearse them. No one contends that a good, pure life does not bring forth good fruits in mind and body; but where the lusts of the flesh have apparently been stronger than the Spirit, man has cried out for help, and here it is. Affirm the *power* of the Spirit within your mind and body as a *dominating* mind-force, and you will "walk by the Spirit," and be freed from the temptations of the flesh.

Lesson October 2

THE WISE AND FOOLISH VIRGINS.—Matt.

25: 1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them:

4. but the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward come also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT—*Be ye also ready: for in an hour that ye think not the Son of man cometh.*—Luke 12:40.

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings many comparisons in his parables representing the kingdom of heaven.

The ten virgins represent the senses. They are five in number, but they have a twofold action—five within and five without. The outer are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent upon centers of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the center within. This contact is made through consciousness, on the part of the individual, with the source of life and sensation. If we go to sleep on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the Higher

Consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union (marriage), which may be consummated when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul, and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day, or rather, degree by degree. Time is not a factor, but the right adjustment of thought and act to the Divine Law.

The way to supply oil in the lamps of the foolish virgins is to affirm that the life source of Spirit in hearing, smelling, feeling, and tasting, is not in material, but in spiritual understanding. This is absolute Truth which can be proved from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentration Spiritward, make the union between each of the senses by which they are constantly supplied with the Universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

Lesson 2. October 9

THE PARABLE OF THE TALENTS.—Matt.

25: 14-30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that received the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

25. and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

GOLDEN TEXT—*His lord said unto him, Well done, good and faithful servant: thou hast been faith-*

ful over a few things, I will set thee over many things: enter thou into the joy of thy lord.—Matt. 25: 21.

This lesson shows how the soul increases its capacity to know Divine Mind. We are the offspring of that Mind, but we must acquire self-consciousness, with all that it implies.

Involved in us is the capacity to evolve or bring forth divinity. This Divine Mind is the man who delivered his goods unto his servants and went into a "far country". The talents are capacities and evolution is their increase.

The five talents are the five senses. These are fundamentally spiritual, and the "increase" is the realization of this in consciousness. Before we can see truly, our sight must be increased until spiritual perception is developed. Then our sight is established. This is true of hearing, feeling, etc. The five avenues of expression are to be under the dominion of the individual, and their reality proven and demonstrated.

It is a fact that the unregenerate man or woman is ignorant of the real character of the senses. To such the eye is a telescope and the ear a telephone. Explain that it is the mind that hears and sees, and they are incredulous. In the regeneration these facts are made plain to the individual and he learns the law of mind increase. This is the gain in the talents, which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought are in danger of timidity and cautiousness.

The fear that they will do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully put their talent in a napkin and buried it. They are more or less bitter because others have succeeded while they have failed.

The cause of failure is not incapacity, but the right use of capacity. Potential capacity is really all that man

possesses, until he has made his talents his very own by opening up their inner side. This is the increase that pleases the Lord, and that servant is put at the right hand.

It looks like a hard law that would take away from a man that which he seems to have, because he fails to increase it. But such must be the condition of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to consciousness. Thus the Lord takes away from the fearfully cautious servant the potential seeing or hearing, and he is left in total darkness.

Lesson 3, October 16

THE LAST JUDGMENT.—Matt. 25: 31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33. and he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

36. naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

41. Then shall he say also unto them on the left hand,

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.*—Matt. 25: 40.

The Son of God is Christ, the Divine Idea Man. The Son of man is Adam, the manifestation of Christ the Lord God. When it dawns upon the Son of man that he is in reality the Son of God, a higher consciousness is born in him; he rules instead of being ruled. This is symbolically pictured: "the Son of man shall sit on the throne of his glory."

When the light of divine understanding begins to shine in consciousness the "glory" causes a quickening of the discrimination. The Truth is the standard and all motives, thoughts, and acts that do not chord therewith are denied, and those that do, affirmed. This is the separation symbolized by the division of sheep and goats.

The belief that a great day of judgment at some future time was here prophesied by the Lord, still holds with many Christians, but the foremost of the orthodox Bible commentators says in a recent work, "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord to judgment." It is said (Matt. 24) that "this generation shall not pass away till all these things be accomplished," and it is repeated in Mark and

Luke; and again (Matt. 16), "there are some of them that stand here, which shall in no wise taste of death till they see the Son of man coming in his kingdom." and "the Son of man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds."

To the metaphysician this is so clearly the pointing out of the necessity of a separation between the good and the evil in consciousness, that it is not profitable to discuss for a moment any other meaning. The kingdom inherited from the foundation of the world is the kingdom within, which Jesus referred to when he located heaven.

Jesus taught that *service* was the test of value. "He that is greatest among you, let him serve." In this lesson service is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual world. In choosing between the emotions and thoughts upon which human consciousness, and all that comes out of it, is founded, we should make *service* the standard.

First of all, man should not be servant of appetite, passion, or thought, but these should all serve him and minister to him. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature, and in every function of the organism they are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the Higher Self comes into dominion and recognizes the service of these silent workers, they are surprised at being set at the right hand, and are told that when they served the body, which is brother of the mind, they were at the same time serving the Christ.

The goats, the adverse states of thought, are sent into the "age-abiding fire," as translated by Rotherham. This implies purification, but not necessarily punishment. But there is disappointment, and to the "unprofitable servant," "wailing and gnashing of teeth."

We are in the beginning—yes, in the midst—of the greatest revolution of human thought the world has ever known. It is not a renaissance, a revival, but a revolution. Never before has human thought been unshackled, so entirely free. Is it any wonder if in this perfect freedom many are uncertain what to think? As they look up at the heavens, down into the earth, or into the depths of the sea, or deeper still into the depths of their own being, is it any wonder if in the very multiplicity of things they are as perplexed as the poor centipede of whom it is written—

"The centipede was happy quite,
Until the frog, for fun,
Said, Pray, which leg runs after which?
And wrought him up to such a pitch
He tumbled straight into the ditch,
Not knowing how to run."

Oh, the multiplicity of things! Who shall teach us unity?
—*John Kershaw; in Practical Ideals.*

It is not good for man to be kept perforce at all times in the presence of his species. A world from which solitude is extirpated is a very poor ideal. Solitude, in the sense of being often alone, is essential to any depth of meditation, or of character; and solitude in the presence of natural beauty and grandeur is the cradle of thoughts and aspirations which are not only good for the individual, but which society could ill do without.—*John Stuart Mill.*

To unveil to a man his inner self imparts more knowledge that is novel and strange, than to teach him astronomy and mechanics.—*Porter—Human Intellect.*

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing

EDITED BY MYRTLE FILLMORE

STORY-TELLING TIME

ELIZABETH PETTINGER



HERE is always one sure way of reaching the heart of a child, be he ever so restless, willful, or unmanageable. You may lecture and preach to him, but it is wasted time; you may scold him and he grows hardened and stubborn; punish him and you make him sly, cowardly, untruthful, with all the attendant evils; but there is one sure way. No woman who has taken upon her shoulders the sacred cloak of motherhood should regard lightly the all-important duty of story-telling time; it is the great preventive for waywardness, bad habits, and unlovable traits, and results in untold good for both parent and child.

But when is story-telling time? Always. When the little ones gather about mother's knee while she is darning stockings, peeling apples, or rocking baby; when the children are helping mother make beds, wipe dishes, or knead bread; when they sit on the porch in the cool of the evening, or gather berries in the freshness of morning. Story-telling time is any time and every time, just so long as there is a small pair of ears ready to listen.

Yes, of *course* it takes time, and thought, and tact, and patience; it takes memory and watchfulness and the discernment of relative subjects; the applying of one thought to another, one incident to another; it means, often, the sacrificing of those pleasant little day-dreams, the musings so dear to us; it means searching in fairy lore, reviewing history and literature for bits of informa-

tion and inspiration when one is tempted by the morning paper or fascinating novel. This everlasting "keep-at-it-ness" has in it much of self-sacrifice, but if you aren't willing to make it, you should not be willing to sacrifice your children's welfare by becoming their parent.

"I just can't tell a story—I'm not gifted that way," many mothers excuse themselves; but it is a poor excuse! Story-telling is merely a habit, and it grows easier day by day. The more one tells the more one finds to tell, until the enjoyment is mutual—mutual; for who ever heard of a well-regulated boy or girl who would not leave any bit of mischief to hear a story!

And why does it seem so much harder for a mother to tell an apropos story that will *prevent* the mischief, than to punish the child for that which, in all probability, he didn't know to have been wrong?

For instance—two boys bite their finger nails; one mother slaps her son's hands, saying, "Now don't you let me see you do that any more!" and the boy doesn't; he simply bites his nails when his mother isn't looking. The other mother waits for the opportune moment, then she tells a story of a fine young prince whose virtues were many, but who had one very small bad habit—very small, but very dangerous to the prince and his kingdom. She tells of how this habit was one that would ruin the shapely hands, making them un-prince-like; how it irritated the fine nerves of the fingers and rendered the whole body a nervous wreck; how his subjects and councilmen warned and grieved for him, and that his kingdom was in danger. She tells of his struggles and his final victory, his successful reign and the safety of his country, because he was big enough and strong enough to overcome the little habits of life.

Of these two mothers, the first has established an authority over her boy that will last only until his physical strength equals her own; the second has established for *herself* a hold over her son's manhood that will become more binding and stronger year by year.

But the "opportune moment!" that is an important consideration. The story misses its mark if the motive is too transparent, the lesson too plain, or it follows too quickly the offense. Better let the fault pass by unnoticed and allow the story to "apply" rather than "point out."

Inspire ambition rather than fear, suggest ideals rather than consequences; as in a case where two little playmates quarrel, the story of David and Jonathan, or Damon and Pythias, with all the romantic beauty and poetic loveliness, will stir the children to emulate these heroes, and "brotherly love" becomes a thing to respect and be desired rather than to be ashamed of. A headstrong, opinionated child grows more humble, less confident of his own wisdom, after hearing the story of Paul's prejudice and final conversion. An untruthful child had better hear the "cherry-tree" story than that of Ananias and Sapphira—the first inspires a love of truth, the second the fear of a lie. The little one who dreams dreams is stirred to action and ambition, losing none of the spiritual powers, through the story of the ruddy-cheeked shepherd boy playing his harp on the hills of Palestine. The boy who becomes discouraged and allows others to persuade him—the boy who is a "quitter"—should share with Columbus the victory of discovery, the praise of the world because he kept on in

"Spite of rock and tempest roar,
In spite of false lights on the shore,"

in spite of mutiny and ridicule, and poverty and prison chains.

And so on and on, throughout history, art, and literature, the mother finds material for the story which will lead her children from darkness into the light.

But again—*how* to tell a story? Don't state just plain bread-and-butter facts; you will never in the world interest children that way! Draw on your imagination, color the hair and eyes of your hero, make up a picture

of the landscape, determine the time of year, fill your canvas with imaginary people and make them talk, have the whole story a common-sense, lifelike affair, and you will have won more than your child's interest—you will have won his heart, his confidence, himself!

A graduate from one of our big colleges said that throughout his entire school course his work had been made light and easy in the lines of history, literature, the languages, etc., through his memory of his mother's stories. The classics had been *told* him from the time he was a baby, and the knowledge had saved him many weary hours of research and gave him more time for his other studies.

So then, if you care what your child's morals, thoughts, and ideals are; if you care to assist in his education; and if you care to win and hold his confidence, his devotion, and his obedience, then do not neglect, nor lightly regard, the "story-telling time."

THE FOOD QUESTION

[In the March number of *UNITY* Mrs. F. requested that the table and food question be taken up and discussed in the Family Department, as very important factors of the home problem. Especially was it desired that the best methods for simplifying and providing wholesome and nutritious food for the table be brought out, and so the unnatural and unnecessary appetites and labor that accrue from our present dietary customs be eliminated. There has not been as ready a response to this call as the importance of the subject would seem to demand, and so we leave the question open for further discussion. We give below, what one of our young thinkers has to say on the subject—and he has thought the matter out pretty well.—EDITOR.]

"Whether ye eat or whether ye drink, or whatsoever ye do, do it all to the glory of God."

"First that which is natural, then that which is spiritual."

The natural foods are: Milk, eggs, coarse cereals, nuts, fruits, vegetables and salads. In the preparation

of these foods there need be no cooking except of the vegetables and cereals. Some may prefer buttermilk, clabbered milk, or junket. Eggs are good beaten and mixed with milk, but they are more palatable when prepared in this manner: Whip the whites and yolks separately from two to three minutes, add slowly one teaspoonful of lemon juice, half a teaspoon of sugar, and a teaspoon of heavy cream to each yolk, and then mix this with the whipped whites. Grains are not very wholesome boiled. Eugene Christian's "natural foods" are sold in every state, and any one who wishes "to eat to live" may get them. Christian's protoid nuts are the highest in food values, yet almost all nuts are very nourishing. Excluding stimulants—fermented bread, meats, fries, pies, cakes, candy, and pickles form the bulk of the race diet. How are they prepared? Ah! is it any wonder our sister has appealed for plainer, wholesomer foods? These foods are unnatural. I not only eliminate them for my constitution's sake, but for the work they make for others. Always "eat with reason and good, sound judgment, praising the Lord the while with faith and zeal." Here is a good thought to hold while eating: "We praise thee, our beautiful, bountiful God." Some one has said, "It is easier to sing away our temptations than to reason them away." If the appetite hankers after unnatural foods, prove this by singing to yourself this one line: "I am satisfied with Spirit." Many people say, "Eat whatever is set before you, asking no question." I find no fault with this rule; but when we have the privilege of eating "to live," I think we are wise if we gladly accept the privilege, because we are judged according to our privileges. "When one is seeking to lead a spiritual life and eats natural foods, that one glides into the spiritual realm easily and naturally; but by eating unnatural food he heaps burdens upon himself and must be always overcoming." "Prepare ye the way of the Lord, make his paths straight." The object aimed at is to eat a well-balanced meal. "Man shall not live

by bread alone, but by every word proceeding out from the mouth of God." We might look upon our stomachs as "the mouth of God," and the foods we eat, as his word. As the tender mercies of the Lord flow gently out through us to every living creature, so does the forgiving love of Jesus Christ pour out through us to every human being.

(As you can see, most of my sayings have been written before; but I believe that "one truth a man lives is worth a thousand he only utters," so I have endeavored to put these together in order that others may be helped. With sympathy and love for all God's children, I pray that the joy of the Lord be my strength in order that I may live the Christ life. Sincerely yours.—S. T. S.)

AN IMPORTANT ISSUE

DEAR MRS. EDITOR: I see you have chosen for the motto of your Family Department Channing's statement, "Home is the nursery of the Infinite." While the statement appeals to me, I am somewhat appalled at the magnitude of it. The more I dwell upon it the greater appears my responsibility as a home keeper and a mother; for I am discovering it to mean that Home is the one place where all that is good and true in the child should be nourished and nurtured beyond the possibility of any outside interference or influence.

"Ye are of God, little children. Greater is he that is in you, than he that is in the world." What can this statement signify, if not that Infinite Possibility inheres in every child? To recognize this, then, is the initiatory step toward providing the proper thought-substance for the home nursery, and this we parents must see to if we would furnish wholesome and suitable nourishment for these infant immortals that are given into our charge.

I trust you will not think me aggressive when I add that there are many questions to be considered and discussed connected with this matter of bringing our individual homes up to the standard of your motto.

To begin with, then, is the twain who have united their lives and interests for the purpose of establishing a home. It takes them both to make the perfect home conditions. Co-operation is the secret of a harmonious and prosperous home, and when that co-operation is along the lines of the higher understanding of life, then the children born into that home are not the accidents of lust, but they come because they are wanted. It makes a mighty difference what the dominant thought of the parent is. The mother that is free to choose her motherhood can accept her child as begotten of the Highest. Like Mary, she carries in her virgin mind such pure and lofty ideas of Infinitude that she is immune from the traditions of Eve, and consequently escapes the disagreeable features of maternity. And right here I wish you would set us right on the questions of generation and regeneration. What would a home be without children? And why do you favor generation, and the other departments of UNITY regeneration?—Mrs. M. P.

Mrs. M. P. is not the only one who has spoken of this apparent inconsistency in the statements on this question in these two departments of UNITY. It may seem a paradox for me to say that I accept both statements as true on their own plane. I believe in the bringing forth of perfect children and in the establishment of the ideal home. And I am doing what I can in the Home Department to enthuse all home makers with like ideals.

We are really in the kindergarden of the New Thought, and have yet to learn how to gather up and weave into harmonious and beautiful patterns the tangled ends of what we are pleased to call "life's varied experiences." We are still dealing with the human side of our nature, but from a new standpoint. We are lifting up and redeeming faculties and tendencies that were heretofore either misunderstood or neglected; we are rounding ourselves out. We like to call to ourselves that which expresses the beauty and symmetry that are developing in our souls, so we want children that we may bestow upon them the loving care and protection which we feel welling up within us as our capacity to do and enjoy broadens and deepens.

It is well to give expression to this blossoming season of the soul's unfoldment.

But there comes, farther on, another phase of growth, when all the energies and powers of the mind and soul are demanding that we bring forth a new and imperishable habitation of the Divine Self, "a house not made with hands, eternal in the heavens." This process is called "regeneration," and means, for those who attain it, conquest over all the limitations of mankind, and the restoration of that dominion which was given in the beginning to God's Man.—M.

BE CHUMS WITH YOUR CHILDREN

LET THE MOTHER FORGET SHE IS A GROWN-UP

When you hear of a wild child, either a boy or a girl—one who would rather run about in the streets at all hours than stay at home—you can be very sure of one thing: that child's mother is not a real chum.

Home is not home to a child when its parents live on the heights, so to speak, clothing themselves in a grim mantle of authority and forgetting that they ever were children.

The mother is the one most to blame, because the atmosphere of the home is essentially one of her making, and because, also, she is more apt to forget that she was once young and foolish herself. A man has the eternal boy in him, but a woman often loses all sympathy with her own childhood.

The mother who sympathizes with her boys when they want to go West and shoot Indians is the right kind of mother. She doesn't mind if they give a few war-whoops around the house or build an Indian camp in the back yard. You never hear such a woman remark that boys are absolute nuisances, and, strange to say, her sons usually are not. They have such a comfortable, sympathetic home they don't want to wander around restlessly, ready for mischief.

And the mother who can enter into her daughter's

doll games, who can help her plan surprises for her school mates and can understand what her clubs mean to her—ah, that's the woman who need never worry about that daughter in after-life, because she is her daughter's "chum," not a cold, superior creature in whom one can confide nothing.

It is the women who cannot take the youthful point of view, who cannot learn how to be children with their children, who make the greatest mistake in life.—*Selected.*

IDEAL HOME FOR THE BOY

The ideal home of the boy, whether the house be great or small, is the home in which there is ever present love, sympathy, fellowship, fun, the spirit of play, kindness and common sense. In such a home the boy problem is an easy problem, and it is largely solved by the parents. If all homes were ideal, there would be little work for the leader of the boys' club. As Professor Peabody says, "A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home."—*H. T. Musselman, in June Life and Health.*

Wherever you find yourself, there is the place to begin to use what understanding you have. Use brings increase. Application and patience commend you to the Master, and you will feel his loving response. Always do your best.

The Great Schoolmaster never lets a lesson slip by unlearned. We are here for a purpose, and the rod of the Master falls heavily upon the back of him who plays hookey with life's opportunities.

Your environment changes with your thought and purpose.

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

"It is always well to give thanks." A thankful heart is the best digestion tonic. Gratitude gives flavor to the plainest repast. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

"May this repast be a testimony unto Jesus Christ, and all the life and all the substance in this food be transmuted into Divine Life and Divine Substance Through Thy living Word now active in each of us."—S. T. S.

This is the table blessing we use in our home:

"Father, we thank thee for this food. We thank thee for home and friends. We pray that the time may soon come when all shall have home and friends and shall know thee. Amen."

I have never heard the above used elsewhere, or by anybody else.—J. M. G.

I am sending you a table blessing I learned when a child, in England.—B. S.

*"Be present at our table, Lord;
Be here and everywhere, adored.
These mercies bless, and grant that we
May feast in harmony with thee."*

I think this blessing would look well upon your Grace sheet.—E. M. F.

"The love of God is our bounty. Out of its store we are fed. Abundance is poured upon us. We partake in gladness, and acknowledge our blessedness as bodies, so that we may better glorify God."

Here is a table blessing from another friend:

"We praise the Lord and thank him for the blessing of this food. Let it be used for the health of our bodies, so that we may better glorify God."

Yours in love.—MRS HELEN LEEDY.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

It is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, cloth \$1.00, paper 50 cents; and "Christian Healing," by Charles Fillmore, paper 60 cents, cloth \$1.25; or *UNITY* and "Christian Healing," by Charles Fillmore, \$1.45; or *UNITY* and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give the name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,
Unity Building, 913 Tracy Ave.,
KANSAS CITY, MISSOURI

CLASS THOUGHT

SEPTEMBER 20, 1910 TO OCTOBER 20, 1910.

HELD DAILY AT 9 P. M.

I Am One Perfect Harmonious Life, Substance, and Intelligence.

PROSPERITY THOUGHT

SEPTEMBER 20, 1910 TO OCTOBER 20, 1910.

HELD DAILY AT 12 M.

The Divine Law of Giving and Receiving is Now Fulfilled in Me.

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

"The isles shall wait for his law." Those conditions in your mind, body, and affairs that seem entirely cut off from your faith—that it seems faith cannot reach because you do not know just how to approach them—shall wait for the Divine Law, and yet be reached and redeemed. They seem so surrounded by a sea of error thoughts as to be inaccessible, entirely beyond your reach. The law is at work, and through faith the new heaven and the new earth shall yet appear in you, and "there shall be no more sea."

* * * *

Erase from your mind the attitude of tenseness in financial matters, keep open the door of praise and thanksgiving, and your Good will come to you. It is now ready and waiting in the limitless realm of supply. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Cult-

vate the receptive attitude toward all good. This is what it is to keep open the door. "The wisdom which is from above is . . . easy to be entreated." It is not hard for God to give you that which is now yours; it is divinely easy and natural. You must meet Spirit on its own plane before you can receive its benefits. Use, cultivate this attitude of divine ease, peace, certainty, in viewing all the affairs of your life. Nothing can then keep back your abundance. If you make your *thought* rich with the bounty of God, you will manifest this bounty outwardly. This is the Law, and it fails not.

* * * *

Spirit does not take cognizance of place or geographical localities of any kind, and we know that time is based upon the relation of the heavenly bodies. If you could place yourself in space beyond the earth, you would have no way of estimating time. In our spiritual world we put ourselves in consciousness outside of material limitations, and the spirit in those to whom we minister gets the message, and in due season it is received by the consciousness.

* * * *

Take your I AM dominion and declare peace, quietness, and confidence within yourself, without yourself, and all around. Then the way will open and you will be receptive to your good. You will *see* clearly. You may be holding the thoughts faithfully as you say, but your letter is one of doubt, anxiety, depression. This is not the fulfilling of the law. The Law *does* do its perfect work. It is better to admit that we have in some way come short of it than to say that we have tried it faithfully and it will not accomplish for us. If it fails at all, it is not a law. But God is without variableness or shadow of turning, therefore he is Law.

* * * *

Do not hold the thought that the child's will must be "broken." When anything in the outer world is broken we readily see that it can no longer serve its

original purpose—that it is useless and must be cast aside. The same rule holds good in a higher realm. To break the will of the child is to take away from his life the instrument through which he becomes purposeful, useful, and through which he accomplishes his highest good. The will must be disciplined, never broken. Will and understanding must be developed together. This is done through arousing the child's interest in that which will inspire him to right action, right motives.

* * * *

God makes no delays and his will toward you is good. "The Word of God is quick and powerful," and when we use the Word in its fullness we reap a sure reward. Realize that your true word does not return unto you void, but that it does accomplish that for which you send it. Do not allow yourself to fall into the negative state which attributes some hidden purpose on the part of God in withholding from you your good. All things are now yours, but you must take them by steadfast, unwavering affirmation. Ascribe nothing to God that is not in perfect harmony with Principle. "Ascribe ye power unto God." He wills only good for you, and what he wills he is able also to perform. Work with him and there shall soon be a new song in your heart, even praise and thanksgiving unto him who doeth all things well.

* * * *

Confidence comes as the result of feeling the sustaining power of the everlasting arms, of knowing that the Father stands back of us in every undertaking or act of life that is in harmony with Principle. "Let every man be fully persuaded in his own mind." The subconscious is the seat of habit, and the superconscious is the Source of Truth. When these are at one, confidence is established. Habit makes easy what was before a task, and if to this is joined the conviction of right and truth, confidence will need no further reinforcement.

Imagination and every other faculty of mind are developed and strengthened when made subconscious.

* * * *

You do not need to forget your body, but to uplift and develop it until it becomes the free, harmonious expression of soul and Spirit. Spirit, soul, body form a trinity, and by omitting any one of these from your attention you arrest the orderly development of your true Being. All should receive thought and be encouraged to fuller unfoldment. Feed your body with living words of truth, just as you feed your soul with the living word of God, and you will no longer desire to forget that body. The true body is spiritual, and you must transform the present body by right thought about it into the perfect image of the heavenly, spiritual body.

Look to the indwelling Spirit for guidance, and deny the personal in thought, word, and action. In this way you merge your consciousness with the Universal and work with the Infinite.

* * * *

God is the strength of your heart, and God is always perfect and in his rightful place; and therefore if your heart is "down at heel" it is because you are unconscious of his Presence there. Get still from all the cares and worries. "*Let not your heart be troubled,*" and listen for the voice of Infinite Peace. If you let troubled thoughts find place, they will push out all consciousness of the Father's loving-kindness and tender mercy. He is there, right at the center of your being, waiting to commune with you—the Father of mercies and God of all comfort. You are not alone, because the Father is with you. There can be no isolation or loneliness when you know his Presence. "The Lord of Hosts is his name," and with him are legions of angels—pure, strong, healing, loving thoughts of the Absolute. Only *get still*.

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

How can I break my pet cat of the habit of killing chickens? ***

"All things are possible with God," therefore it is possible to overcome the destructive tendency in the pet you mention. The prophecy is that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the lion shall eat straw like the ox." Before this prophecy can be fulfilled, man must realize his dominion under Divine Law. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord," that is, the Law. While man continues to kill, the animals will continue to kill. He has dominion over them, and he sets the pace for them by his own thought. "A little child shall lead them," and the destructive tendency is redeemed only through the gentleness and love of the Divine Mind outworking through man. You want your cat to stop killing chickens. Do you kill chickens? If you really desire this animal to be healed, unselfishly and sincerely, you must be willing to conform to the same Law. The Law is at work now and all things are under it, whether they will or no. When your consciousness is redeemed of all desire to hurt or destroy, then you can reach down and uplift the consciousness of animals, so that they will follow you in the regeneration. In this way is the earth to be restored to its Edenic state.

* * * *

What do you teach concerning reincarnation? ***

Man, as long as he is in *personal* consciousness, is born, dies, and is re-born. But as soon as he discerns that he is the Son of God, one with his perfect, eternal, unending, changeless life, and enters by faith into the Christ consciousness, then he dies no more, and reincarnation is no longer necessary or possible.

* * * *

Are not some of the Oriental teachers greater than Jesus Christ? ***

Our answer is that there is no greater teacher than Jesus Christ. He carried the spiritualization of his body farther than any of the Orientals, and he did it under the Law taught in the Gospels. We do not feel that we can go very far wrong in claiming the power of God, if our central thought is love and unselfish devotion to the One Supreme Mind. So far as having a good teacher is concerned, we have the promise of Jesus Christ that he would, through the Holy Spirit, instruct those who believe in him, and thousands are today testifying that this promise is fulfilled in their experience. Jesus Christ is in the world, and his system of instruction is the most thorough that has ever been given to mankind. Those who follow his teachings with an undivided mind get the best results. Do not meekly bow to what you consider an inevitable law of Karma. If you do this you will be swept along with the great tide of error thought. Jesus taught that this adverse thought could be met and overcome by invoking the inherent, omnipresent forces of being, and we are proving this to be true. Then let your eye be single to the one inner, spiritual guide, "Christ in you, the hope of glory," and you will find the light is ever shining at the center of your being.

* * * *

Your Scripture quotations are often very different from those in my Bible. Have you a better authority? ***

The New Testament as we have it is somewhat faulty in translation. It is a difficult matter to translate from one language to another, and this is especially true

after the many changes that have come with years. I saw the other day the Lord's Prayer written in the time of Shakespeare, and it was almost unintelligible, showing how rapidly the language changes. So what must we expect of the translations from the Greek and the Hebrew of two thousand years ago? Then in order to get the real meaning of the Scriptures it is necessary to take all of the different authorities as to translation and interpretation, and put them together, especially if we are studying to get the spiritual meanings.

* * * *

In your instructions to members you say, "Geographical differences in time are not factors in spiritual unity." Then why sit at nine o'clock? ***

There are two planes of action in thought. The vibrations from the brain are in space limited to earth, but the consciousness of spiritual Wisdom and Power transcends the earthly. Those who realize the higher spiritual get results through descent of ideas into consciousness, while those who reach out into the thought vibrations of the world rise no higher than that plane. Therefore it is best to disregard the limitations of matter and its laws just as far as possible. "Then why sit at nine o'clock?" For the reason that time is an idea in mind, and it becomes fixed in the conscious realm according to our concept of it. When we all agree that there shall be a spiritual idea set into action in connection with an idea of time, the two are joined and a definite result obtained. The nine o'clock which we observe really has nothing to do with the time ticked off by the clock—it is an *idea* of time and has its place in Divine Mind with the transcendent forces that bring about the change of thought that heals.

* * * *

What shall I do for failing eyesight? ***

The eye represents the discerning power of the mind. Spiritual discernment is its highest manifestation. When our attention is called from the spiritual to the material, there is a slowing down in the action of the

discerning faculty, and the vibratory energy in the eyes decreases and they weaken to that extent. The remedy is to declare spiritual perception instead of material, at the same time affirming the sight to be perfect, concentrating the attention upon the eyes and sending the current of thought through the optic nerve. Also affirm life and vitality for the whole organism, that it may be built upon a sure foundation and all of its substance conserved and used for the benefit of the Spirit.

OMNIPRESENT BLESSINGS

I bless my eyes, that I may see good everywhere.

I bless my ears, that I may always hear uplifting things.

I bless my tongue, that I may speak only living words.

I bless my hands, that I may do the will of God.

I bless my feet, that I may walk upright in the way of the Lord.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—*Ada Louise Beckwith*.

Reverence your nature as the temple of the indwelling Lord. As the Eastern unbares his feet, and the Western his head, on entering the precincts of a temple, so be very careful of aught that would defile the body or soil the soul. No beasts must herd in the temple courts. Get Christ to drive them out. "Know ye not that ye are the temple of God? The temple of God is holy, which temple ye are."—*F. B. Meyer*.



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17-18.

THE CONSCIOUSNESS OF DIVINE UNITY

STELLA M. TEMPLEMAN



HE question is often asked, "Why do I not demonstrate? I am faithful and sincere in following the highest Truth that I know, but I do not get the results desired."

The answer to this is that the Truth student has not joined his forces. Man is threefold—Spirit, soul, and body; and when he unifies these in his consciousness and works as a whole, he always succeeds in bringing to pass that which he has in mind. Mind in motion is called "thinking"; soul in motion is feeling; and body in motion, or expression, is action. So man must unify his thinking, feeling, and acting; he must see that they are one in him, and that there is no disagreement within himself. When he becomes thoroughly at one with himself, even for a little time only, he is able to prove the Law and do some of the "greater works" promised by Jesus.

It would seem an easy matter to understand what is meant by the law of right thinking, but to some the term is not clear and definite. Paul gives a good definition of this law in Philippians 4: 8, when he says:

"Finally, brethren, whatsoever things are true.

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A little analysis of this thought will prove helpful in bringing it right home to the consciousness and reducing it to a working basis. It may be stated in this form:

In Truth are both virtue and praise; therefore I will earnestly think upon and desire Truth to be developed from within me, in order that it may radiate and express what is true throughout my whole life, in ever-increasing measure.

In Honesty there is virtue, therefore I will impress what is honest upon my mind by the power of thought, so that it will be reproduced in character.

In Justice there is virtue, therefore I will be just to myself and to all other living beings. The right shall ever come uppermost in my mind and shall prevail in my actions.

In Purity are both virtue and praise; therefore I will be pure in thought, pure in motive, pure in word, pure in action, and I will fix my heart's desire upon this surpassing quality of purity until it shines forth from my soul and lights up the pathway before me.

In Loveliness there is virtue and also praise; therefore I will set my thoughts upon what is lovely, and will steadfastly desire to express and attain to all that is lovely in life and action.

In Good Report is praise, therefore I will report only good.

Another fact that must be recognized and conformed to in daily living is that the body is the true dwelling place of the mind. The race consciousness has evolved a tendency to throw the thought outside the body, and in this way man fails to realize the poise that is his under the divine Law of Oneness, and brings to himself death. Get the mind right down into the body and hold it there.

This is the secret of eternal life. "I will dwell in the house of the Lord forever." The "house of the Lord" is the body, the fortress and the strong tower of the mind. God means us to keep ourselves together in him, the Principle of life, "in whom the whole body, fitly joined together and compacted by that which every joint supplieth, groweth into an holy temple in the Lord." "I will dwell in the house of the Lord."

How long shall this be? For three score years and ten only? No, "forever." The flying to pieces of mind, soul, and body, called "death," is no part of God's plan. But mind, soul, and body belong to man, and he can do as he chooses with them. He is free to make and keep them all one, or to scatter them, just as he decides. He makes the law for himself in this matter. If he says, "I am bound to die," he does die, because he has bound himself to that condition. But if he says, "I am free to live and to express life in all its fullness," he sets this more abundant life into action in his consciousness and it is made manifest in his body.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" (The tabernacle is the body and the holy hill is the spiritual consciousness manifesting in and through it.) "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. . . . He that doeth these things shall never be moved."

We do not have to move about from one house to another, from one body to another. We can think the Truth, speak the Truth, work righteousness (what is right), and dwell in the house of the Lord now and evermore.

"The Lord is in his holy temple" (the Mind is in the whole body). "Let all the earth [all vagrant, error states of consciousness] keep silence before him" (the true Principle of life and light, the spiritual consciousness).

HEALTH

"The people which shall be created shall praise the Lord."
—Ps. 102: 18.

Acknowledgment of blessings received opens the way for a still greater blessing to enter. When one, by the renewing of his mind, has been made a new creature, he should wake up, sing, and give thanks.

VANCOUVER, B. C.—I am pleased to say that I feel I have reached a point where the healing is complete in my consciousness. I feel no trouble at all in my talking, the old hesitation has gone, and I can say all I need to without any trouble. In the past this has been a very serious hindrance to me in business as well as every other way, and was a defect with which I was born. I am now over fifty years of age, and can honestly say that I feel younger, have more power of endurance than I did at thirty. I never felt better in my life.—G. A.

WATERLOO, IA.—Mr. V. was cured of the noises in his head the second day after I wrote you.—M. M. V.

CLEVELAND, OHIO.—I thank you for your letter of great kindness and cheer, and its inclosure. I am very much better, fatty tumor two-thirds gone, and I am so strong and well.—H. D. C.

HONOLULU, HAWAII.—The night the second cable was sent Mr. L. was very miserable, but the next day there was a wonderful improvement. That was on Tuesday last, and for three or four days now he has had no chills, and the rheumatic pains have disappeared. It was quite wonderful the way the state of exhaustion was overcome. When I saw the patient in the afternoon (Tuesday), he was as bright as any one. I am glad to tell you this very good news.—J. L. W.

SEATTLE, WASH.—I wrote you about two months ago, asking you to treat my friend Mrs. I. for insanity. You may discontinue the treatments, as she is so greatly improved as not to require watching and is doing her own work.—S. L. D.

CHICAGO, ILL.—There is improvement in general condition, and soon I will be well. Tumor is growing smaller. Thank God!—J. A. R.

PALO ALTO, CAL.—The lump on my head is entirely gone; only a tiny mark left. I do feel so glad, mostly, as showing what true thoughts will do. I inclose offering, with love and gratitude.—A. C.

IONA, MICH.—I wrote you about my son. On Monday the pain in his ankle was so great that he wanted me to wire you.

Tuesday night he slept some, and Wednesday morning the pain had almost gone, and only slight touches of it since. He was so grateful when the pain had left him, and said he should look into this wonderful power.—F. A. S.

ST. LOUIS, MO.—I cannot express my deep gratitude to you and the Father for the speedy relief of my husband. For over forty-eight hours he could not lie down for the severe pain in his arm and shoulder. When you received my letter he said, "I will try to lie down." He did, and slept ten hours. When he awaked the pain was gone. We both thank you so much.—S. W.

KIOWA, KANS.—Accept my grateful thanks for your immediate co-operation in the thought of healing and blessing for my daughter, who was stricken with what the physicians pronounced typhoid fever. Her fever left her entirely on the ninth day, and she has made an amazingly rapid convalescence. I was so hopeful during her illness, and knew things were working together for good, despite appearances.—F. M. C.

ARDMORE, OKLA.—I want to thank you for your kindness in treating my sister. She commenced to improve from the time I received your letter. She is now clear of fever, and improving every day. The treatment was swift and sure. I am deeply grateful to you.—MRS. S. M. E.

TRINIDAD, COLO.—In trying to follow out your valuable teachings to the best of my understanding and ability, I can say that, whereas I was confined to the house and immediate premises for a period of nineteen months, during which time I was absolutely unable to get down town, *now* I am able—and have been so for some time—to go about the city and mingle with friends to the extent my retiring disposition permits. Think of actually having had preparations for my own funeral in active progress, and my own people, as well as the best of physicians of the medical school, to sadly shake their heads at my perceptible daily sinking into death! This was three years ago; and now—oh, how can I ever realize the magnitude of my debt of gratitude!—here I am, able to go about fairly well. I thank God and you for untold blessings and mercies.—H. C. S.

BEAUMONT, CAL.—I am so thankful that I can write you of my husband's complete recovery. I cannot tell you how thankful we feel for his recovery.—MRS. H. R.

EUREKA SPRINGS, ARK.—My sister wrote you to treat me for bloody flux, and I am glad and thankful to be able to say that the letter was only well on its way to you when I was healed. I thank and praise God for this blessing, as well as

for the great help I have received since I first wrote you, in December, 1909.—M. R. J.

INDIANAPOLIS, IND.—My sister-in-law was seemingly snatched from the grave. While she will need your help for some time, it is simply wonderful the way she is improving. We marvel at it every day. With heartfelt thanks.—M. E. B.

FOLSOM, CAL.—The paralyzed lady of whom I wrote you for help, about one month ago, is much improved. She walked across the room alone (the first time in two years) some days ago. She is very hopeful.—L. A.

SANTA PAULA, CAL.—I rejoice, and thank our Father that such power is given unto men, and that I am the child of God. Through faith in God and the help of Unity I am now well, and do not need treatment any longer. I had blood-poisoning in my hand. I kept with me God's peace that passes understanding, and did not suffer or have a fear.—MRS. R. S. T.

NUTTEY, N. Y.—I am so glad and thankful to report that my husband has recovered from the trouble he had with indigestion. I hear that a dear friend, whom I have been treating for recovery from insanity, has recovered and has returned to her family. I am so thankful, for she has little children who need a mother's care.—I. N. G.

HANNIBAL, MO.—I am happy to tell you that the pain in my ear is gone and my hearing is returning. The clearest realization of freedom came this afternoon, and I assure you I am grateful.—MRS. J. J. C.

DORCHESTER, MASS.—Thank you very much indeed for your kind help in regard to my eyes! They will need no further treatments.—J. S. C.

BUCKHANNOX, W. VA.—My eyes and mother's eyes are very much improved. Accept my heartfelt gratitude.—E. McK.

ELKHART, IND.—My girl's eyes are so much better, she has thrown away her glasses, and says she does not need them any more. Thank the Lord for his goodness!—MRS. A. T.

FT. SMITH, ARK.—I wrote you more than a year ago for treatment for healing. I can say that I am well, have received my sight, for which I am very thankful.—M. T.

ARDMORE, OKLA.—My mother got her treatment and began to improve at once. Her eyes are better; she threads a needle, and sees as she has not been able to do in a long time. She walks much farther and rests better. Her memory also has improved.—C. B. McL.

BLACK HALL, CONN.—I am truly grateful to have regained the full use of my arms, which for a while seemed weakened and painful from rheumatism. Infinite Love and

Power working through you has conquered and made me free. I also have much cause for thankfulness because of a very quick recovery from a sharp and sudden attack of tonsillitis. People usually expect to feel very weak and miserable for some days after such an attack, but now, three days after, I am strong and as well as ever.—H. B. W.

SPOKANE, WASH.—I wish to tell you how much better I am feeling. My stomach trouble, as also the rheumatism, has left me. I feel so light and well—as if I could almost fly. Inclosed find thank-offering.—Mrs. E. I. R.

CHENEY, KANS.—My husband is thoroughly healed; he has not had a touch of the neuralgia of the stomach since I wrote you for help. Please find token of acknowledgment inclosed.—Mrs. D. M. M.

VALIER, MONT.—Since writing you last, I have received great help for my bowels. I was troubled with constipation. For the past two weeks they have served me as God meant that they should—perfect freedom throughout.—H. W. P.

CHICAGO, ILL.—I asked you to treat me for constipation. I must tell you I rejoice every day and thank the Lord and the Unity for what help I have received. For years I have taken medicine every day for that trouble, and since I asked your help I have taken nothing.—Mrs. V. C.

JACKSON, TENN.—My health is improving, and I want you to continue treating me for my nerves, and stomach and bowels are better. I feel so much stronger. I am so hopeful and happy; never was so contented before.—Mrs. F. L. I.

BALTIMORE, MD.—I am writing to thank you for your treatments for my sleeplessness. I am now sleeping quite satisfactorily, and am very grateful to you.—A. F. J.

WINNIPEG, MANITOBA.—Our dear friend Mrs. D. is getting on; she is able to walk all by herself. She has gained more in the two months you have treated her, than in two years before. A case like hers does make one know that when Jesus said "greater works" would be done, he knew what he was talking about.—M. H. L.

MADISON, WIS.—I thank you for your kind letter, and also for the good you have done my mother. She can walk again without crutches. Mr. A. is also better, and is in a happier state of mind than when I wrote last.—L. A.

ROCHELLE, TEX.—I wrote asking you to help me to a realization of health and strength, and also in making a change in my situation. I have been helped in every way. My heart and kidneys are much better, and I have made the change I most wished for. I am very thankful to you.—C. E. M.



I am one perfect
harmonious life,
substance and
intelligence.



SHOSHONE, IDAHO.—I wish to thank you for the help you have given me. I have felt as if some one had taken me by the hand and helped me up. Even my hair has stopped falling out. I was helped before my letter requesting the help was mailed. I thank you and I thank God.—E. M.

AUGUSTA, MONT.—We have been helped wonderfully. My husband is entirely well and strong again. I am so much better, that you can discontinue the treatment for us.—E. W.

AURORA, ILL.—My mother has entirely recovered, and I am very grateful to you.—C. M. K.

ROCKFORD, ILL.—A little more than a week ago I wrote you, asking for treatment for my husband for heart trouble. I am very glad to tell you that he is a great deal better, and with the thermometer soaring to the 100 mark, he has gone steadily about his business, walking miles daily.—J. W. N.

BROOKLYN, N. Y.—My health is improved since your treatment began, and one day I noticed that the corners of my mouth, which had been drooping for a long time, had taken most decidedly an upward turn.—A. H. D.

ROCHELLE, ILL.—I am still rejoicing because I was led to take Christ for my physician instead of a doctor. And I do thank and praise God and Unity that I am now well! Please find offering of love and thanks.—Mrs. E. P.

BRIDGEPORT, CONN.—I have been greatly benefited. My heart has been better from the first day, and I have been able to lie down and sleep. Please accept my heartfelt thanks for the good you have done me.—Mrs. A. V. N.

SAWTELLE, CAL.—I write to tell you that I am wonderfully improved in health since receiving treatments several months ago. I have gained several pounds in weight; in fact, I weigh more now than I have for the last ten years.—C. L. B.

MANISTEE, MICH.—I wrote you about a month ago, asking you to treat my daughter for painful menstruation. She has improved greatly, and I feel so thankful to you. Surely God is good! I am happy to acknowledge the great work you are doing.—Mrs. S. W. B.

CONCORD, CAL.—Some time ago you treated me for diabetes and helped me very much. You also treated my son for stomach trouble. I am thankful to tell you that he is well and can eat anything he likes. He is a big, strong fellow now, and is working in San Francisco.—E. B.

CONNEAUT, OHIO.—I am still improving; I have gained four pounds since I gave up eating meat, and my health is better in every way.—M. A. B.

ALBUQUERQUE, N. MEX.—Your treatments and my awak-

ening consciousness are certainly curing me of my ills.—E. G. B. M.

MURFREESBORO, TENN.—Baby V. is much better. I gave the letter and affirmations you wrote me to a friend, to use for her little girl, and she is completely restored. God bless you and Unity!—M. T. J.

CAMERON, MO.—I wrote you last week for treatment for my son's wife, and she writes she was helped wonderfully. Many thanks for what you have done. May God bless you!—C. D.

PALO ALTO, CAL.—I am feeling better than I have for years, not only in body, but in mind also. I see the truth as I never did before, and I am very happy. I thank you more than I can tell you.—M. C.

PORTLAND, OREG.—When I saw H. last, some weeks ago, he seemed much changed for the better, both mentally and physically. He assured me that he was feeling fine, had quit using liquor and strong coffee, and had a good position, with a raise in wages and the promise of better.—H. C.

WEST PHILADELPHIA, PA.—My letter was hardly on its way to you before I felt like a new woman. It is wonderful!—I. E. C.

HARTFORD, CONN.—I rejoice that I can report a very great improvement in my physical condition and thoughts. Many beautiful experiences have come to me since you began treating.—Mrs. W. M. S.

PROSPERITY

"With the increase of his lips shall he be filled."—Prov. 18:20.

Faith is the true substance of Spirit, and this substance is increased in man's consciousness as he thinks deeply about it and believes in it, no matter what appearances may be. It is natural for man to talk of that in which he most firmly believes, and he speaks with conviction in those things, and with courage. Therefore the more he thinks of the one pure substance, the more he acknowledges it in word and act, the greater will be his realization of prosperity and satisfaction of all good.

BAKERSFIELD, CAL.—Your prosperity treatments have certainly brought me plenty of pupils, and given me strength to do the work of three women.—L. S. R.

OMAHA, NEBR.—About six weeks ago I had you treat me for prosperity. Now I have a good position, with chance for advancement.—L. D.

WINDSOR, VT.—I want to thank you most warmly for your help and thoughts for my husband's prosperity and success. His success has been much greater lately than he anticipated, and his prospects are brighter. I realize daily how much we owe to you. I inclose offering with much gratitude.—Mrs. M. H.

PAWTUCKET, R. I.—I wrote you about a month ago, asking if you could help the business where I am employed. I now write to say that there is quite an improvement. I hold the thought constantly in my mind, "Divine order is now established in my mind and affairs, through my understanding of the indwelling Christ."—M. J. P.

PORTLAND, OREG.—My work has been more successful this month than for some time past. Please continue treatment for prosperity.—Mrs. H. M. H.

LOWE FARM, MANITOBA.—I am very glad to write you that on July 6th, the very day I wrote you asking for help, a letter was being written to me from Illinois, offering me a good position there, to begin Oct. 15th. I have accepted the position.—R. J.

SAN FRANCISCO, CAL.—I asked last month for a real demonstration of success, and a few days after writing to you a debt of \$90 was paid in a very unexpected way. I am filled with thankfulness, and I feel that the trying time is over.—R. E. I.

CAMBRIDGE, MASS.—I thank you for the quiet aid you have been rendering, and will tell you that my property, which troubled us for six months, was sold the middle of this month, quite satisfactorily.—Mrs. G. W. S.

CINCINNATI, OHIO.—I wrote you a few weeks ago, asking you for prosperity treatment for my husband, and now wish to express my gratitude to you for your help, as my husband has recently received his appointment. I feel very thankful to God and to Unity for what has been done for us.—Mrs. W. T.

DANVILLE, N. Y.—In my letter I asked for the prosperity thought. My brother's salary was raised, and in many ways we think and we know we have been successful.—S. J. B.

ST. ALBANS, VT.—Your treatments during the past month have been more than usually helpful to me. I have secured a position, with an excellent opportunity to work up to something better. I feel that I owe you much for your great help to me in every way.—W. N. B.

YATES CENTER, KANS.—I wish to thank you for help given me during a recent teachers' examination which I took. I received a good certificate, with an average of almost ten per cent better than was required for that grade of certificate. I inclose thank-offering.—I. E. W.

PRAIRIE DU CHIEN, WIS.—My sister and I wrote you a year ago for prosperity and health, and am pleased to say that we were helped. My sister received a good position in a short time, and wants to thank you for the help received.—**MRS. C. A. R.**

GRIDLEY, CAL.—Four years ago you treated me for prosperity, and I had wonderful success.—**MRS. A. W.**

WINSTON SALEM, N. C.—I am very thankful indeed to have secured the position that I have, and feel certain that it was due to your kind aid. I have been getting along all right, and have been trusting to God in everything.—**W. T.**

KANSAS CITY, MO.—I want to make this report to you. I have felt, as never before, the presence and leading of the Spirit. Yesterday I was called to Mr. N.'s office on a business matter. He was then one-half hour behind in getting money he had promised a party. When I left the house I had asked the Spirit to go before me. While in the office, and Mr. N. under that great strain of not being able to keep his promise, I was led to make a suggestion that relieved the whole situation, and the strain which he was under was lifted, and it was as the sun shining out of a dark cloud. I have been thanking and praising God.—**F. D. N.**

PEACE

"He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2 :14

Discord comes when there is a consciousness of separation. To hold that all are one in Christ Jesus, and that there is no separation in Spirit, brings one into the realization of universal peace and harmony, where the new heaven and the new earth are formed.

COLUMBUS, OHIO.—In truth I have found a peace and satisfaction like I never found in anything else. I feel more and more that I have dominion over all things that used to break me down.—**C. M.**

KANSAS CITY, MO.—I acknowledge with great gratitude the good which you have done for me. I find myself turning away from the so-called "pleasures of sense" which hereto-

fore made up the happiness of my life, and realize that a broader and more beautiful world is opening before me.—G. B.

SPRINGFIELD, MO.—It is almost a month since you began treatment in our home circle for peace and harmony. I am pleased to say that conditions now are very much better than when I asked your help. Even my daughter, who had not known of my asking your help, remarked that there seemed to be a change. I am getting above the level of every-day cares that used to fret me.—M. S. B.

PASADENA, CAL.—Of late I have lost all desire for meat, and abstain from it almost entirely; the same with liquors. I have changed toward people a good deal too; where I used to criticise and condemn, I now openly or silently praise, bless, and love them. This comes hardest of all, as it has been my nature to be critical and nervous, and a worrier.—C. H. C.

SAN FRANCISCO, CAL.—For more than a year I have had gratifying results when speaking the word for harmony and peace in my surroundings, or for others with whom I might come in contact. In cars or on the street, wherever I have encountered broils or quarrels, I have spoken the word with good results. I have quieted horses and put crying, fretting babies to sleep almost instantly with the spoken word.—S. A. M.

IRVING, WASH.—I have been most wonderfully helped. I no longer see so many faults in others, have lost all inclination to criticise others, and have such quietness and peace as I never knew before. Physically I have been much helped and am stronger. My face is slowly but surely healing.—S. E. F.

SEATTLE, WASH.—You have indeed done wonders in a few weeks for peace and happiness in our home. Mr. G. has been much more like his true self than for the past two years, he has shown so much more kindness and patience. Now he has a nice business chance apparently opening up to him in the fall.—MRS. H. B. G.

LAKEPORT, N. H.—I praise God for my blessings, and they are many. I cannot tell you the wonderful work that has been done in our home. As I grow in understanding I see things in a new light. Through reading and sitting in the silence I gain in understanding and strength.—MRS. N. E.

CHICAGO, ILL.—I want to write and thank you for the increased harmony that has come into my affairs. Lately things have been so much better, that you may discontinue treatment for me.—J. M.

MISCELLANEOUS CONTRIBUTIONS

A FEW PLAINLY STATED TRUTHS

*A paper read by Olive Gosney Lynch before the
Metaphysical Club of Portland, Maine.*

I have been asked to address the meeting this evening and tell something about Unity of Kansas City, Mo., which is probably the greatest center in this thought. As my home was formerly in Kansas City, I had many opportunities to go often to Unity, to the noon silence, the Wednesday afternoon meetings, the Sunday services, and many times to the library when it was empty, being always impressed by the benediction of its atmosphere, the brooding peace that seemed to be always saying, "Grace, mercy, and peace be multiplied unto you."

I do not know how I should begin to tell all that Unity has been to me in liberating me from the bondage of fear and teaching me to think health, happiness, and prosperity, which are the natural birthright of all individuals, although many cut themselves off by their limited outlook—shortsightedly giving up to seeming adverse conditions.

In the summer of 1900 I was living near the Unity Center, which occupied a large building on McGee Street, with a sign on the front reading "Unity Tract Society." I often passed it, and finally, becoming acquainted with some of the members, I was interested enough to attend the meetings; this interest, slight at first, became stronger, and finally I perceived of a truth that they, of all teachers with whom I had come in contact, followed most closely the commands of the Master, to heal the sick and freely give the light as they received it. Also they taught higher metaphysical truths as to growth, finding one's self, living in the Christ consciousness. Their interpretations of Scriptural passages, even the ones oftenest heard and used, were very illuminating. The Atonement, so often spoken of by orthodoxy, became with them the At-one-ment, which makes it closer and clearer. Righteousness was right-useness, and referred to the words we should speak to bring about our good.

I had so far only known so-called orthodoxy, and the Unity doctrine seemed startling at first; but my eyes were opened and I saw the rationalism and began to grow, to develop, and I perceived, as H. Emilie Cady says in the "Truth Lessons," that I had been "quickened."

So now when I read the Scriptures they are no longer

vague and obscure, but fairly ablaze with light. Now when I read that man was created in the "image and likeness of God," I wonder how we ever came to think meanly of ourselves or be the slaves of fear. I wonder how we have manifested disease, fear, or imperfection, since it is of necessity a radical departure from the race type. I have read of the Spirit of Truth, which the Master said the world could not receive, but which is coming to all men now, making them free.

I have read, "Lo, I am with you always." It is more than the poetry and music of these words. It is true in the experiences we have; so we have learned to say confidently, "God walks beside me all the way." If the Spirit of Truth is always with us, why should we not believe and trust? Why should we look forward with forebodings when we say that nothing can make us unhappy or afraid? Down in our subconsciousness nearly all of us have been in the habit of building "bugaboos" of ill to come in the future. When we think of doing some particular line of work, we immediately begin to "queer" it with belittling ideas of the tangents it may fly off on, or reasons why it may fail suggest themselves. All this is *not* good. We must bless our work and our efforts and bring harmony into them.

The old idea of rearing children embodied among other things that they should hear much of their faults, this being thought a means of uprooting them. I heard a lady in New York, who is an editor in this work, say that she wished every father and mother and teacher and other person who had charge of children would teach them that the greatest force in the world was thought. Thought force and right thinking build and shape and make strong and perfect the little plastic bodies and minds, over whom almost the only right we have is to help them find their life work and be fitted and adapted to it. It is axiomatic that when any one has found his or her work he or she is and will be happy and useful. So we do not suggest to a child that it is bad, for that confirms and strengthens what we desire to eliminate; but we try to aid it to develop and find expression.

My parents were deeply in earnest about inducting certain dogmas in my training. Being a type who saw the argument on the opposite side, these dogmas did not become deeply ingrained. They believed devoutly in immersion, etc., but I am so happy to think of the days I went to Unity and learned the Truth, and to be no one's judge! And now whatever any one believes, we judge it by results, and if it works well for the one using the system, it is all good. Confucianism and

Buddhism seem to work well for the Mongolian races; and personally I feel it to be deeply improper to interfere with them.

So now we have learned to be no one's judge and to make no laws for any one. We have learned this as a matter of common sense; for our words and acts recoil upon ourselves like chickens coming home to roost. We have learned that words have dynamic force and that a word we say over and over will be brought into our consciousness as a verity. Most of you will remember those lines of Ella Wheeler Wilcox—

“When love, health, happiness, and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay.”

Who talks of evil brings it into shape. This is the law, immutable, unchanging.

At the blowing of the rams' horns, on the seventh day, the heavy walls of Jericho fell. Before the spoken word of Truth the most painful conditions must dissolve—be they physical pain, poverty, loss, or any absence of good which the Father desires all his children to manifest. We have learned to call these words “treatments,” and we are constantly finding what word or combination of words must be used. I have said the single word “peace,” many times to an aching tooth. I have no idea how many times I say it, but I do know that pain does not abide where peace is. At first it was a stumbling-block when at Unity they said I was well, when I seemed to be manifesting ill health. But I learned to discriminate between the spiritual and material states and to know that in the real me, the spiritual, I could never be sick or afraid or unhappy. These latter are the states which we have builded up by wrong thinking.

It is usual to be healed among our people who are in the emancipated thought. But I notice that some of us are still surprised to learn of diseases being cured which have been considered incurable—forgetting that the Scriptures say explicitly, “With God all things are possible.” I am very well acquainted with a lady who goes to Unity, who was cured of tuberculosis in an advanced stage. I have heard her tell about going to Mr. Fillmore for treatments and being restored to perfect health at Unity. I knew her well afterwards, and this fact may be readily verified. I know of a large variety of ills that have yielded to treatment and been dissolved by the power of truth. And again I am reminded of the Scriptures—“The truth shall make you free.”

I believe from what I have seen and considered, that health is normal and usual; that healthy-minded thoughts will manifest in a healthy body; that poverty and disease are man-made and need not be seen, if people will live up to their privileges. If we keep our eye single, our "whole body shall be filled with light."

I was taught at Unity that death and birth were make-shift race habits; that we should manifest immortality; and we are going on to do this. At school we were taught that our bodies are completely renewed every few years, and why has it occurred to no one that they are fresh and new—not ageing, as we usually see them?

When we see in the papers that science has solemnly started out to discover the germ of old age, and manufacture a toxin that will preserve youth, we know the idea is coming to all mankind that it is time to learn the truth about these matters, erase our wrong thinking, eliminate our old race fears, and study verities.

I heard it said at Unity that the hardest class of persons to deal with were the double-minded—the ones who went to a healer one day, and to the practicing physician the next. I am reminded that back in the Old Testament Reuben was told by his father Jacob: "Unstable as water, thou shalt not excel." It is not common sense to shilly-shally. I believe one reason why some are not healed is because they do not render justice in requiting the healer. In the rank and file of the New Thought there is no place for stingy persons. If they tenaciously grasp and clutch their closely fastened pocket books, they are plainly discrediting the All-Good; doubting the prosperity that is their birthright, inalienably theirs. Stinginess causes a deflected perspective. "Seek ye first the kingdom, and all these things shall be added" to you. I wonder sometimes if those who have paid a specialist a high price to hazard a guess as to their ailments, do not feel that as a matter of economy they ought to die of the said diagnosis, in order to get their money's worth. If I had done this, I believe I would go to a healer and pay five or ten dollars for an optimistic diagnosis that would make me glow and be glad, and forget the other.

We are commanded to freely give as we have received. What can we give for our health, both of mind and body? How many heart-breaking ills of the mind, that if left to fulfill the law of thought, would manifest in the flesh, does the healer minister to? It is true that we learn to wait upon the Lord and renew our strength, but what a strain some of these

cases are! A simple cold will bring the doctor's bill for calling, and maybe suggesting a remedy and—two dollars. Some of the healers put in hours of unremitting attention and care, to be requited by practically nothing.

The doctors are learning on their part that "the psychological factor in all diseases is to be considered" (Munro). I have heard a doctor of comparative medicine say a healthy-minded attitude on the part of his patients—all of whom are dumb—is almost sure to bring about a cure. Perhaps drug stores will be infrequent in the days to come. Maybe in time we shall escape from the fetichism of the doctor's verdict. Every few years our ideas on so many subjects have to be readjusted to meet the exigencies of the times.

I am glad to stand here and read this paper. I think every one of us has a message that no other than ourself can deliver. I believe that is the way we grow. I wish you all health, happiness, and prosperity. My word for you is the All-Good.

"Tune up the fine, strong instrument of thy being
To chord with thy dear hope, and do not tire;
When both in key and rhythm are agreeing,
Thou shalt kiss the lips of thy desire.

"The thing thou cravest so, waits in the distance,
Wrapped in the forces, silent, dumb!
Essential to thy being and existence,
Live worthy of it, call, and it shall come."

MARITAL RELATIONS

H. H. writes regarding certain teachings concerning marital relations: "The question involved is a vital issue at the present time. Wives are leaving good husbands, and thousands of women are ignoring their plain duty, because of the teaching that the marital relations are impure, degrading, and an obstacle to their spiritual development. My wife revolted and deserted me, and yet I am far from being a sensualist. I like Fillmore and Conable, but I think that their teaching regarding these things is doing a big damage. If the women continue to drift in the way in which they are going now, hell will be to pay sooner or later. This refers of course to the higher and educated class of women, for the ordinary class seem to be contented with the old established order. What do you think of this matter?"

Well, in the first place, I do not intend to throw open this column to a general discussion of the sex problem. There are

other publications which go deeply into the subject, from different points of view. Secondly, I feel that these matters must be decided by each individual according to his or her best judgment, experience and conscience. I do not know of any general rule which will fit all cases. There is a big problem here which is pressing for settlement, and which the race will have to settle some way in time—but, frankly, I do not know the solution or answer. There are so many sides, aspects and angles to it, that have to be considered. I believe that in the final settlement the women will have the final word to say—and I believe that this is right. There may be, as this correspondent says, “hell to pay sooner or later,” but is it not also likely that after the hell stage is over, Heaven may be attained when the race enters into a purer, cleaner, saner view of these things? Do we not have to undergo the pangs of hell in order to reach the joy of heaven, in the majority of things—both as individuals and as a race? In the meantime, would it not be as well for the men to realize that “husband’s rights” are too often “wife’s wrongs”? It seems to me that if men would get over the idea that they *own* their wives, body and soul, and would treat them more as they did when they were courting them—if they would treat their wives just as they would like other men to treat their sisters and daughters—then would they find the women manifesting a different attitude toward them. It would be well for the majority of men if they would take the time and trouble to understand the women’s attitude toward certain sacred relations of life, and then, instead of trying to drag the women down to their own undeveloped plane, would endeavor to live up to the best ideal of the women. The unrest and rebellion of women is more than a “fad”—very much more. It is a part of the Cosmic Urge, and like all such movements it will eventually sweep away things which obstruct it. It will not do to dismiss the matter with a sneer, or a shrug of the shoulders. The women may at times act foolishly, and lay themselves open to the charge of “pose, ecstasy, morbidity and hyperæsthesia,” now at the start—but, mark you, Mr. Man, they will find their balance before long and then there will be “something doing” in earnest. The Mohammedan ideal of woman is passing away—the most advanced men are beginning to see the truth, and many of the most advanced women are going on a strike. This doesn’t mean that woman is going to refuse to be a wife and mother—on the contrary, it means that she is going to be just those particular things in their highest and truest sense, and not something else. More than this, I don’t intend to

say. Man has had "the say" about these things too long, anyway—give the woman a chance in this matter which is far nearer, closer and more sacred to her than it can be to man, for has not nature made it her very life? To those who think and say that the new woman will overturn civilization, I would say that man, by his bungling methods, has overturned many civilizations—the pathway of the ages is strewn with his failures—then why not give woman a chance at *saving* the present one? She's going to take the chance, anyway—so what's the use of endeavoring to stem the tide of evolution? I didn't intend to say all this, but it just had to come out. Please don't ask me to reply to any more questions on this subject, though—listen to what the women are saying on the subject. There are certain things that "Every Woman Knows"—certain secret doctrines of the universal sisterhood—and now the women are beginning to talk "out of lodge." Let us mere men keep our mouths closed and our ears open; it will be far better for us in the end.—*William Walter Atkinson, in New Thought for July.*

INTERESTING LETTERS RECEIVED

May I say just a word in commendation of your Society? For years I have been "unsettled" religiously, if I may so express it. The church did not satisfy. While I am a member (and have been since the age of ten), even as a child I felt that I must be different from other members, because I certainly did not feel as they said they did. For instance, I could never remember any "experience" at the time of conversion, and therefore felt that very likely I had never been converted, and even doubted if I were a Christian. One good minister called me a "dancing Christian" because I did not look upon dancing as he did, yet insisted that I was a Christian. My other feelings were so different from those expressed by people about me that I concluded I was "odd," and kept my feelings to myself.

In this state of unrest I stumbled upon Theosophy, and for the first time in my life saw that there were other people in the world who felt as I did, and in their literature I found many ideas *expressed* which I had felt yet hardly dared straighten out even in my own mind. From that time, all doubt as to my being a Christian left me.

Theosophy did not satisfy, and about two years ago the practical Christianity was brought to me—or rather, I was directed to it. So far, it has met every need, and the *one* thing which made the Church, Theosophy, and Christian Science un-

satisfying to me I find is wholly lacking in your Society, and it is that which I wish to commend. All the others seem to have one particular *person* whom they extol, and this, to my mind, has been the cause of all their disagreements and separation—"splits." Disagreements resulting in death occurred in the church because of different opinions regarding the leader, Jesus; disagreements and separation occurred among the Theosophists because of their different opinions regarding the leader(s) of that society; disagreements and separation occurred among the Christian Scientists because of their different opinions regarding their leader—yet all these (especially the two latter) place great stress upon the fact that *personality* must be overcome.

To my mind, your Society alone places "honor where honor is due"—the "Spirit" rather than the personality through which the Spirit operates. "The Father in me, he doeth the works."

This is not written with any feeling of criticism, but is simply a statement of the facts as they appear to me. To my mind, you have the Truth, and will continue to express it while you recognize only Spirit (God) as the *leader*. The others are finding it.—G. H.

* * * *

It is astonishing how people are searching for results. I had a conversation with two ex-nurses who had just come back from the Universalist Church and were enthusiastic over the minister asking his congregation to go around and hear other ministers preach during the vacation. From what they said I readily inferred that he felt they would be better satisfied with what the Universalists believe, though these women, who profess to believe in a literal hell, did not know that the Universal doctrine eliminates the doctrine of hell, and were surprised when I stated the fact.

I asked them how they supposed an immaterial soul could be burned by or with material fire, and how they could reconcile a creative and wise Father, whose love for his children could not be estimated, burning up his offspring or punishing his children a moment—to say nothing of forever, a crime that would hang or electrocute an earthly parent. They asked, "How are people punished, then?" I told them that people were punished by their sins, not for them, and they looked at me and listened with bated breath. One of the nurses read the Cady Lessons.

When I said I did not believe in death, they asked me why. I answered, "Because I believe in life everlasting, as

Christ taught it, and that if people died it was their own fault—not God's fault; for his was not the law of death, but of life." I quoted Christ's own words to them on the subject.

One of the nurses said, "I don't believe that people live as long as they used to," and I said, "Why, what an idea! Statistics show that the span of life has lengthened very visibly in these later years. My mother, who is eighty-five, is far younger than her mother, who died before that age." She said, "Well, I don't believe that anybody has lived to be as old as Methuselah." "Well," I answered, "that does not alter the case. Since Methuselah lived to be nine hundred, other folks can do it too; for what one person *has* done another *can* do. Isn't it so proven every day?" Well, that was something she hadn't thought of. I said, "If we think Christ thoughts—i. e., the things Christ told us to think upon—there wouldn't be time or room for racial thoughts, or in other words, the dogmas of man; and why, in the name of all that is good, do we care anything about what man teaches, if he teaches man-made laws, dogmas, traditions, superstitions, and untruthful interpretations of Christ's words? That Christ meant literally what he said proved itself when those teachings were used literally, for desired *results* were obtained; where, when they were used untruthfully, adverse results were obtained." Which would she have? She could take her choice, since she was a free agent. She looked puzzled and said, "Is this Christian Science?" I said, "Not the so-called Christian Science dogma, but Practical Christianity, as the Nazarene Scientist taught and proved it, and gave it to the world long before Mrs. Eddy and her followers claimed it as theirs and copyrighted it and built a fence around it." They asked me what was the difference—they always ask that question. I told them there was a wide difference. The foundation of Mrs. Eddy's formula is the nothingness of the so-called material body, and I cited a conversation I had with a Christian Scientist friend, who said: "The body is nothing, for God is not in the body; it is matter, and there is no such thing as matter." I said, "Is not there life in every cell and atom of your body?" "Yes." "Well, is not God Life?" "Yes." "Then why is not God in your body? Your body is *spiritual*, not *material*, because the Spirit of life inhabits your body. What does it mean—"The Lord in the midst of thee is mighty?" She was dumfounded and had not a word in reply. "If God is in the midst of you as Life, why deny your Lord? You can deny him until he is put out—mind you, *put* out—and you yourself are the one who puts him out; and you suffer death in consequence of the error and ignorance

or willfulness, as the case may be—willfulness if you go the suicide's route, ignorance if you take the other route."

"And you call this New Thought too; don't New Thought people think this way?"

I asked them what they meant by "New Thought." They said "Oh, this—this new-fangled way of thinking."

I asked them if they remembered that Solomon said there was nothing new under the sun—*i. e.*, Son. "It is the Son's renewed thought of old things, or a new way of thinking about old things." They said, "Oh, I see—how interesting!" They asked me did I belong to a church. I told them, "No, not now;" that I was brought up in "the church" (Episcopal), but that we had outgrown "the church," and churches generally. "Then you do not believe in churches?" they said. "No, not in what the churches teach and believe, for they do not teach '*Practical Christianity*.' The ministers who are at the head of these churches teach how to die, not how to live, with a big I. If these self-styled vicars of Christ fall sick they straightway begin to dose with drugs from an M. D.'s prescription, and they, like Asa, sooner or later 'sleep with their fathers.' Others go the route of the operating table, by the scalpel which has searched in vain to lay bare the soul to the eye of Science (?). 'Thou shalt have no other gods before me,' is not a command, but a loving assurance that no harm shall come to thee; no other God is thy Creator and Redeemer but me."—MRS. C. A. FOSTER.

LONG ISLAND CITY, N. Y.—I have had one good demonstration of the power of the Word. I was sitting on a bench in the park. A man came along much under the influence of liquor, and sat down beside me. He told me his troubles and expressed a great desire to put away the craving for drink. I thought he would tire of his talking and go away. Finally I said to myself, "I will tell him the Gospel Truth about his relation to this drug." I did not know that I was healing him. I do know that I spoke the Word with power. He was made happy and free, and stood up and praised me. He told me about his wife and children, and how he had attempted suicide the day before by trying to run in front of a B. & O. train. He said, "Something held me back." When he left me he was a free man; his mind had been restored.—J. R. RUDE.

KANSAS CITY, Mo.—I am much better, and I am so much happier. Things which used to trouble me have no longer power to do so.—MRS. J. H. M.

NOTES FROM THE FIELD

JENNIE H. CROFT

A new feature has been instituted in Unity Sunday school by the Superintendent which is proving most successful in increasing the attendance and in causing the pupils to be on time. All who are in their places ten minutes before the school begins are told a bright New Thought story by an adult, usually by the Superintendent, and to all who are not, is given an "On-time" tag. Every member who receives twelve of these tags is then given a Unity Sunday-school Button, and when twelve of these buttons are earned, a finer button is awarded. Much interest is being aroused by these methods and the benefit to the Sunday school is very marked.

Mrs. Marion Austin Drake has just closed a very successful class in Lincoln, Nebr., and another in University Place, a suburb of Lincoln. She reports a remarkable case of healing under her ministration. A lady who had been totally blind for five years was restored to sight and can now walk about the yard and pick and arrange flowers, and has examined articles in her dresser drawers which she has not seen during the five years.

Mrs. Drake is associated with the work at Unity Headquarters, conducting the Parlor Meeting every Friday afternoon. She is a teacher and healer of much experience and success, and is open to engagements for this purpose from any part of the Middle West. Address, 25 North 15th St., Kansas City, Kans.

Prof. LeRoy Moore has returned from the East and is again to be found at the old address, LeMoyne building, 40 Randolph St., Chicago, Ill. Here classes will be held, healing ministrations rendered, and helps along the way of the Higher Life suggested to all who come.

We note with pleasure that Mrs. Katie Sweaney is conducting the Truth Center in Berkeley, Cal., which was organized by Mrs. Cora Thomas. Mrs. Sweaney is a former Kansas Cityan and a member of Unity Society, as was also Mrs. Thomas. Mrs. Sweaney is an earnest worker for the Truth, and we congratulate her upon the success which is sure to attend her efforts.

New Unity Branch Libraries have been started since last report: Norwich, Conn., 53 Maple St., Mrs. E. E. Taber; N. Vancouver, B. C., No. 4 DeBeck block, 336 Hastings St., Mrs. Emma K. Gallagher; Junction City, Kans., 107 East 3d St., Mrs. Mary S. Johnson.

Flora Paris Howard is holding Truth Meetings every Sunday evening in Los Angeles, Cal., at Walker Auditorium. Good meetings are reported.

A New Thought Fellowship has been organized in Chicago with Henry Victor Morgan in charge. Mr. Morgan is a lecturer and teacher who has been engaged in the work on the Pacific coast and who has recently conducted a most successful class in Omaha, Nebr. Services will be held in Hall 412, Masonic Temple, Cor. State and Randolph Sts., every Sunday at 11 a. m. and at 8 p. m. Office in the Library Shelf rooms, 850 McClurg Bldg., 215 Wabash Ave.

Mrs. L. M. Snitzer, 901 South 7th St., Lyons, Iowa, will be glad to meet all Unity subscribers and anyone interested in New Thought living in Lyons or Clinton, Iowa, for the purpose of forming a Truth Center.

The Divine Science Reading Rooms in Seattle, Wash., have been removed from 616 Crary Bldg. to 1522 East Mercer St. Mrs. Agnes J. Gaylor is in charge of the rooms and also holds classes and meetings for study and practice of Divine healing and living.

The Silent Seventy, a new department of Unity work, is growing in membership and increasing its scope for good. Many people are becoming interested in the work and desiring to unite with the Society. Full particulars will be given upon application.

Mrs. Elizabeth A. Whiteside, who with Mr. Whiteside was a former member of Unity Society, is now in Tacoma, Wash., where she is engaged in teaching Practical Christianity and Christian healing. Mrs. Whiteside is meeting with great success in her work and all Unity household unites in best wishes for her and Mr. Whiteside.

If you move or change your location be sure to let us have your change of address by the 10th of the month, if you do not wish to miss that month's **UNITY**. It is necessary that the new address *reach us* by the 10th, and it is not sufficient that it leave your hands by the 10th.

We ask all subscribers to please remember this and help us reduce the large number of **UNITYS** that are lost each month because the changes of address do not reach us in time.

In accordance with the statement carried at the head of our Metaphysical Directory we are, in this issue of **UNITY**, removing the cards of a number of people who have not written within the six months requesting a continuance of their cards.

The Silent Seventy is steadily growing and every report is full of the enthusiastic joy of Spiritual Understanding and Love. The Silent Seventy is doing a great work and its ranks are open to all who earnestly desire to help their fellow beings see the Light. Thousands of tracts are being sent monthly to its members for distribution, and in nearly every case good is manifested visibly from their distribution.

The greatest way to grasp the **DOCTRINE OF CHRIST** is to strive to give it to others. This is the work of the **SILENT SEVENTY**.

THE UNITY SOCIETY CORRESPONDENCE SCHOOL

What students say about the lessons. A few extracts from many letters of appreciation.

NEW YORK CITY.—Lesson Two, which I have copied, is enclosed and I am ready for the questions. You express very clearly and concisely ideas that required many volumes to put definitely into my mind. I wish I had known you twenty years ago.—E. J. G.

ELIZABETH, N. J.—Am returning answer to Lesson Two. I have had much light thrown on this matter, "the only begotten of the Father," through the study of this lesson. I have found it most helpful. I had given the subject no little thought, and was groping in the dark, as it were, in no spirit of doubt, believe me, but I simply could not understand and I was so rejoiced when the lesson came, and I found the topic was "Christ."—C. B. C.

LONG ISLAND CITY, N. Y.—My success in being graded 100 per cent in three successive lessons is simply this: I held the thought, "I have the Mind of Christ, and my understanding is quickened by the Spirit of Truth who leads me into all the Truth." I was determined to recognize no other mind. I have succeeded.—J. R. R.

GARRISON, N. Y.—This lesson has helped me very much and I realize the splendid work you are doing by helping us to definitely state our ideas upon this wonderful subject.—H. A. S.

HAVERHILL, N. H.—I have enjoyed the lesson very much. It has made the meaning of Christ Jesus much plainer to me. I never fully understood before the difference between the two words, but in studying the lesson I have been able to grasp the meaning better. You make the lessons so plain, and I understand many passages in Scripture much better than I ever did before.—A. M.

N. YAKIMA, WASH.—Am returning Lesson One, and am ready for your questions. Have a clearer conception of God than ever before. This is just what I have been looking for these many years. It has brought me in closer touch with Divine Mind, and my health will surely improve with the study.—L. S.

CHAMPAIGN, ILL.—I inclose the answer to questions on the fifth lesson, and wish to say that I have received infinite good in my study of it. I have been very slow in grasping it, and at first was impatient with myself, but can now see that my very slowness has been a help to me, for as I have had to go over and over the lesson, it has finally seemed to become a very part of my life and has helped me through some hard places. The questions came some time ago, but I felt that I was not quite ready for them. This morning I was reading the third chapter of John, trying to find the real meaning of it, when suddenly it came to me as a great light. Jesus was not speaking of himself as I had always been led to believe, but of each one of us, "the only begotten Son of God." What had seemed impossible to me before, seen from this new point of view was perfectly clear, and a great wave of thankfulness went over me that God had revealed the Truth to me. The feeling of uncertainty I had had about the lesson left me, and I got out my questions and started to write.—E. A. W.

PALO ALTO, CAL.—The geatest spiritual help has come to me through the lesson, and I expect great things by the time I will have completed the course.—A.

LORAINE, OHIO.—I feel very grateful for the help these first two lessons have been to me. I am looking forward with

eagerness to the help to be received from the third lesson.—S. W. S.

GARDENA, CAL.—In all my reading I never have found anything to compare with this lesson.—Mrs. R. S. B.

BURLINGTON, VT.—Lesson One has been a great help spiritually, and I feel that I have an understanding of God that I had not had before.—H. M.

SACRAMENTO, CAL.—I think the lessons are beautiful and helpful. I look forward to them and to getting the questions, eagerly.—J. H. G.

FRUTO, CAL.—I think it such a beautiful study and find myself becoming more interested each time I read my lesson.—C. B. P.

WINCHESTER, MASS.—This one lesson has done me a world of good, and I feel very grateful.—C. H. C.

BETHEL, CONN.—No words of mine can tell the benefit I am receiving from these lessons.—A. M.

Students can enroll at any time. Terms, free-will offerings.

Our "Metaphysical Directory," which appears every other month, is a continuation of this department, and it is our aim to make it a correct guide to workers in our line of thought in the whole world. Those whose names appear in the Directory should promptly notify us of changes in address, discontinuance, or any inaccuracies that may have crept in. No regular charge is made for the cards that appear in the Directory, but we are very grateful for free-will offerings to help pay the expense of keeping it up. A bountiful harvest is promised to those who are just in all their ways.

BRITANNIA BAY, ONT.—I thank you for your little tract "God's Hand." It has helped me and many others, giving each one who read it a new thought. I talked with a friend, and on parting gave her the "Twelve Lessons" by Charles Fillmore. It was not I, but your little tract, that made it possible for me to part with those lessons. They have been so much to me, particularly in showing me where I have done wrong in not taking proper care of the body as the Temple of God.—B. R. L.

LOS ANGELES, CAL.—UNITY has been such a help to me. Its fundamental teachings appeal to me more than anything I have found.—Mrs. A. J.

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES.

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

ROGERS. TRUTH CENTER AND UNITY BRANCH LIBRARY.
Meetings every Friday afternoon at home of Mrs. A. R. Haag.

CALIFORNIA

ALAMEDA. HOME OF TRUTH, cor. Grand St. and Alameda Ave. Unity literature.

BERKELEY. FREE READING ROOMS, 1842 McGee Ave., Alice O. Kelley, Manager. Unity Branch Library.

BERKELEY. UNITY MEETINGS, 2646 Bancroft Way. Mrs. Katie Sweaney.

CORNING. MRS. EDITH J. WILSON. Unity Branch Library.

FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM, 402 Shuey Ave. Mrs. L. G. Fisk, Manager.

GLENDALE. CENTER OF TRUTH AND UNITY BRANCH LIBRARY, 432 W. 4th St. Mrs. Zona Maxson Pringey in charge.

LONG BEACH. HOME OF TRUTH MEETINGS. Sunday 11 a. m., in Hall over "The Leader," 244 Pine Ave., near 3d St. Conducted by Mrs. M. M. Hunter-Jones, of the Venice Home of Truth.

LOS ANGELES. METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Bldg. Unity literature.

LOS ANGELES. HOME OF TRUTH, 1327 Georgia St. Christian healing and teaching. Spiritual Teachers and Healers prepared for the ministry. Phone, Home A 9167; Sunset, Main 8045.

LOS ANGELES. DIVINE SCIENCE HOME, 2270 West Pico St. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.

NAPA. MRS. RALPH E. WILSON, Unity Branch Library.

OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.

SAN DIEGO. HOUSE OF BLESSING, 2109 Second St., cor. Hawthorne. Sunday Services 11 a. m. Wednesday, 10:15 a. m. Friday, 8 p. m. Myra G. Freneyar, Minister. Unity literature.

SAN JOSE. HOME OF TRUTH, 144 North Fifth St. Unity literature.

SAN JOSE. TRUTH CENTER. 169 North 4th. Christian Teaching and Healing. Circulating Library. Unity Literature.

SAN FRANCISCO. HOME OF TRUTH, First, 3099 California St. Christian Teaching and Healing. Unity literature.

SAN FRANCISCO. HOME OF TRUTH, Second, 1109 Franklin St., near Geary. Christian Teaching and Healing. Unity literature.

SACRAMENTO. HOME OF TRUTH, 1235 I St. Unity literature.

VALLEJO. UNITY BRANCH LIBRARY. Frances J. Babcock, 803 Capitol St.

VENICE. HOME OF TRUTH AND UNITY BRANCH LIBRARY, 822 Trolleyway, near Brooks Ave. Mrs. M. M. Hunter-Jones, Teacher and Healer.

COLORADO

ASPEN. UNITY BRANCH LIBRARY. Mrs. M. L. Ross.

DENVER. COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity literature.

HOTCHKISS. UNITY BRANCH LIBRARY. Mrs. Minnie Mooney, Box 254, Librarian.

PUEBLO. THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 W. 10th St. Unity literature.

VICTOR. UNITY BRANCH LIBRARY. Mrs. J. F. Zell, Gold Coin Building.

CONNECTICUT

NORWICH. UNITY BRANCH LIBRARY, 53 Maple St. Mrs. E. E. Taber, Librarian.

FLORIDA

MERRITT, INDIAN RIVER. UNITY BRANCH LIBRARY. Miss Julia P. Hascall.

ST. PETERSBURG. UNITY BRANCH LIBRARY. James Henry, Box 227. Humanist.

ILLINOIS

CHICAGO. UNITY BRANCH LIBRARY. Mrs. Augusta Johnson, 1128 Eddy St.

CHICAGO. TRUTH CENTER, 1714 Sunnyside Ave., Ravenswood. Mrs. S. A. McMahon. Private Lessons; Treatments. Advice in Christian living and healing. Teaching and healing by correspondence.

CHICAGO. THE SARAH WILDER PRATT ROOMS, 419-420 U. S. Express Building, 87 & 89 Washington St. Harriet M. Coolidge, Teacher of the Principles of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock. Subscriptions received for UNITY and Unity publications.

CHICAGO. NEW THOUGHT FELLOWSHIP SERVICES in Hall, 412 Masonic Temple, Cor. State and Randolph Sts., every Sunday at 11 a. m. and 8 p. m. Henry Victor Morgan, Leader. Office in Library Shelf rooms, 850 McClurg Bldg., 215 Wabash Ave. Open daily. Unity literature.

CHICAGO. LE ROY MOORE. Le Moyne Bldg., 40 Randolph St. Teacher, Healer and Lecturer in Practical Christianity and Christian Healing. Unity Literature.

CHICAGO. THE MASTER'S MISSION. 742 East 48 St., Apt. 26.

IOWA

ROLFE. UNITY BRANCH LIBRARY, Mrs. W. P. Wheeler.

KANSAS

JUNCTION CITY. HOUSE OF BLESSING AND FREE READING

Room. Unity Branch Library, 107 East First St. Mrs. Mary S. Johnson Librarian.

KENTUCKY

BELLEVUE. UNITY BRANCH LIBRARY. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

AGAWAM. MRS. S. EMILY BIGLOW, Teacher and Healer. Unity literature.

BOSTON. THE METAPHYSICAL CLUB, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

BOSTON. R. C. DOUGLASS, Teacher and Healer, 687 Boylston St.

BOSTON. MRS. ALICE T. HOMER, 13 Albemarle Chambers, Albemarle St. Teacher and Healer. Lecture Friday at 11 a. m. Unity Literature.

MICHIGAN

ANN ARBOR. TRUTH CENTER OF PRACTICAL CHRISTIANITY. Mrs. Mary K. Hufford, 215 N. State St. Unity literature.

GRAND RAPIDS. UNITY BRANCH LIBRARY. 357 Lion St. Annette Bowser, Librarian.

MINNESOTA

DULUTH. NEW THOUGHT CENTER, 1419 East 3d St. Harriet R. Kraemer, Leader. Headquarters for Unity literature.

MISSOURI

KANSAS CITY. MRS. LIZZIE C. HEAD, 4021 Holmes St. Healing, Present or Absent.

KANSAS CITY. FRANCES B. RUDESILL, 913 Tracy Ave. Christian Healer and Teacher of the Science of Life.

KANSAS CITY. MRS. CHARITY GREENWOOD, 1121 Harrison St. Bell Phone, Grand 2131 Y. Absent or Present Treatments.

KANSAS CITY. MRS. ANNA H. RAY, Christian Practitioner, 4110 Campbell St. Bell Phone, South 852. Instruction and Healing by correspondence also.

ST. LOUIS. SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., Pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

ST. LOUIS. TRUTH CENTER, Henneman's Hall, 3723 Olive St. Mrs. J. C. Appel, Leader. Lectures the last Thursday at 3 p. m., and every second Friday of each month at 8 p. m.

JOPLIN. UNITY BRANCH LIBRARY, Carleton Hotel. Mrs. M. M. Kline, Librarian.

TRENTON. UNITY BRANCH LIBRARY. Miss Edna Beals, 2020 Trenton Ave.

NEBRASKA

OMAHA. STUDIO OF HARMONIC SCIENCES (associated with

Harmonic Home), Lyric Theater, under direction of Alfred Tomson, Harmonic Scientist.

NEW YORK

BROOKLYN. CARRIE EVELYN TIFFANY, 466 Nostrand Ave. Speciality, Absent Treatments. Personal interviews by appointment only. Reference, by permission, H. Emilie Cady.

BROOKLYN. FIRST DIVINE SCIENCE CHURCH, 271 Macon St. Services, Sunday 10:45 a. m. Pastor Walter J. Vinall, 393 Lewis Ave. Healer and Teacher. Unity literature.

BUFFALO. CENTER OF DIVINE LOVE and Unity Branch Library, 585 Prospect Ave. Mrs. W. K. Knight, Teacher and Healer.

BUFFALO. MRS. CANDIS J. HALL, 528 Delaware Ave. Metaphysician. Tel., Tupper 3502. Hours 11 a. m. to 1 p. m.

HAMBURG. UNITY BRANCH LIBRARY. Miss Elizabeth L. Tucker, Librarian.

MAMARONECK. MRS. AMANDA E. HOBBS, 28 James St. Present or Absent Treatments for Health, Happiness or Prosperity. Unity Branch Library.

NEW YORK CITY. MISS ELIZABETH L. KOUES, General Practitioner in Mental Healing, and Specialist in Educating and Developing Children. Mail address, 211 West 102d St.

NEW YORK CITY. NEW THOUGHT CHURCH AND SCHOOL. Julia Seton Sears, M. D., President, 110 West 34th St. A Post-Graduate School for Metaphysicians, Healers, Teachers and Lecturers. Also a School for Beginners. Unity literature on sale.

ROCHESTER. DR. J. GILBERT MURRAY, 157 1-2 Plymouth Ave. Teacher and Healer; Present or Absent Treatments. Teaching by Correspondence. Unity Branch Library.

YONKERS. NEW THOUGHT CENTER AND METAPHYSICAL LIBRARY. 50 Warburton Ave. W. P. and Nina Vera Hughes. Healing and Music by Correspondence.

OHIO

CINCINNATI. UNITY BRANCH LIBRARY. Miss Mabel L. Browne, 1224 Lincoln Ave., Walnut Hills.

CLEVELAND. NEW THOUGHT CLASS, 2220 E. 97th St. Edward T. Smith, Leader. Class every Friday evening.

CINCINNATI. NEW THOUGHT TEMPLE. Peebles' Corner, Cincinnati. Ethical School, 10 a. m.; Service and Lecture 11 a. m. every Sunday. Free reading room and circulating library open daily 9 a. m. to 5 p. m.

DAYTON. TRUTH CENTER and Unity Branch Library, 132 West Olive St., Mrs. Susan M. Dickhoff and Miss Grif-fith, Co-workers.

TOLEDO. UNITY BRANCH LIBRARY. Mrs. G. B. Shultz, 5 Sixteenth St.

OKLAHOMA

OKLAHOMA CITY. HENRY H. AND EMMA BENSON, Park-inson Hotel. Teachers of Practical Christianity and Christian Healing. Unity literature.

OKLAHOMA CITY. UNITY BRANCH LIBRARY, 113 West 7th St. Miss Virginia Graves, Librarian.

ARDMORE. UNITY BRANCH LIBRARY, 1229 McLish Ave. Mrs. Carrie B. McLaren, Librarian.

PENNSYLVANIA

PITTSBURG. MODERN MENTAL SCIENCE, Room 310 Whitfield Bldg., cor Baum and Whitfield Sts. Mrs. C. B. McLean, President. Reading Room and Free Library. Unity Literature.

TEXAS

AUSTIN. UNITY BRANCH LIBRARY. Nell C. Johnson, 1607 Alamo St. New Thought Teacher and Healer. Correspondence solicited.

HOUSTON HEIGHTS. UNITY BRANCH LIBRARY. Mrs. Ida M. Tefft, 863 Harvard St.

UTAH

OGDEN. UNITY BRANCH LIBRARY, 771, 24th St. Miss. Lulu E. Sharp Librarian.

SALT LAKE CITY. UNITY BRANCH LIBRARY. Mrs. E. S. Myers, 264 J St.

VIRGINIA

MANASSAS. UNITY BRANCH LIBRARY. Swastika Publishing Co., Main St. M. B. Nicol, Manager.

WASHINGTON

SEATTLE. MRS. PEARL ROSETT MORRISON, Lincoln Court, 1020 East Denny Way. Teacher and Practitioner of Christian Healing.

SEATTLE. DIVINE SCIENCE READING ROOMS, 1522 East Mercer St. Unity Literature.

SPOKANE. MRS. CLARA C. STOCKER, East 1102 Eighth Ave. Healer and Teacher of the Science of Life. Correspondence solicited. Unity Branch Library.

TACOMA. PRACTICAL CHRISTIANITY AND CHRISTIAN HEALING, 4304 N. Cheyenne St. Mrs. Elizabeth A. Whiteside, Teacher and Healer.

WISCONSIN

GREEN BAY. UNITY BRANCH LIBRARY, 911 Dousman St. Mrs. C. P. Hill, Librarian.

FOREIGN

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I A M F R E E

WALTER MATHEWS

I do not care if what I am disturbs the universe,
Or if unthinking tongues shall speak the everlasting curse;
I do not care if what I do turns all men's heads aside,
Or if I break convention's law and ancient thought deride.
What are to me the ancient saws, "they say," and "this you
must,"

When they are said by men of clay who soon will turn to dust?
There is but One to whom I grant the meed of kingly worth,
There is but One for whom my knee shall ever touch the earth;
And when men say my lips have lied, I've sinned the deadly sin,
My self-respecting soul bows down but to the Christ within.

There is for me but one fair thing in all this world to gain,
Which in my heart I'm seeking for with all my might and main;
One thing that shines above all else, one thing embracing all,
By which my life must stand supreme, or in disgrace must fall.
What if men close their inner eyes and see but flesh and bone?
I know that every earthly thing before I AM is prone.
And so I go within myself and listen for the voice
Whose sweet approval, when I hear, makes all my soul rejoice.
And so I know that I am true, and truth is in my song,
When the approving Christ within speaks to me all day long.

RACE THOUGHTS TO BE DENIED

CHARLES FILLMORE



IND has a definite object in its creations—that object is use. A creation that is not useful to the creator has no place in existence.

The object of mind working through man is to form a consciousness which will be useful in carrying out the creative plans of Universal Good.

Thus it devolves upon man to form his consciousness so that it shall harmonize with Divine ideals. To do this he must exercise the faculty of *discrimination*—he must choose from the great storehouse of God those potentialities best suited to his needs.

All men at all times exercise discrimination—we are every moment choosing to do this or that, choosing to think this way or that way, and we always get results according to the *wisdom* with which we have chosen. To exercise choice without knowing how to choose the best is blundering ignorance. Yet men and women are not always wise in choosing those conditions which are for their highest welfare. The cry goes up continually,

“Of all sad words of tongue or pen,
The saddest are these—‘it might have been.’”

Unwise choosing always arises from lack of understanding. If men knew how to choose they would always choose well, and satisfaction would follow. Understanding is of the Spirit, and those only who look to Spirit for wisdom will choose with regard to the ultimate good of themselves and the creative whole.

When man knows his place in creation and his relation to Being he opens out his mind on a higher plane. What was the unknowable becomes the known, and what was mysterious becomes plain.

“Spiritual things are spiritually discerned,” and this faculty of knowing opens inward instead of outward. It is not a knowledge gained from the world, from the

study of nature or books, but all these are made plain to the one who studies in Spirit, and with Spirit. Having raised himself from a contemplation of himself as flesh and blood, to a realization of his spiritual being, man cannot help seeing things spiritually, and to see them spiritually is to see them truly. To choose wisely after seeing truly, follows as a matter of course.

Those who have not learned that mind is reality, and ideas the generating energies back of all existence, have believed that choice could be exercised with tangible results only in the domain of things. They have thought that in order to get health medication was necessary, or food, or water, or climate; that money could be had only by looking to money itself as the object sought; that wisdom could be acquired only from those who had wisdom; that the real things were those in sight, and that aside from these there was no source for anything.

But it has been found by students of mind that all things that appear depend for their existence on that which does not appear. The truth is that the things that are seen have no originating power in themselves. Paul states this—"so that things which are seen were not made of things which do appear."

All who have thought deeply and seriously about creation have arrived at this conclusion, but only the few have discovered that it is possible for man to consciously enter that interior realm of cause and manipulate its factors. No discovery is of greater importance than this: that ideas stand as cause to all that appears, and that man can control ideas. This is the *summum bonum* of knowledge. When man knows this, and sets about using his knowledge, he ceases to be an ordinary man; he becomes extraordinary—he is counted as a Christ-man, because he is exercising the creative powers of Being. When man learns that he has this power of changing all things about him, including his body, through changing his ideas. he ceases to deal with anything less than ideas. If ideas have within them all the

causing power, he knows that a quick and sure way to bring about reform in body and affairs is to cast out the old and bring in the new causing factors.

This process is so simple and easy that the intellectually wise pass it by as foolish. Yet we are told that we must become as little children before we can enter the kingdom of heaven, and we find that we must be as simple in this practice of realizing Truth as the little child just lisping its first words. The whole secret is in *denial* by word, silently or aloud, of those conditions which we do not want, and in affirmation, silently or aloud, of those conditions which we *do* want. This is exercising discrimination in the realm of ideas, and the fruit of our choice always shows forth in the realm of effects.

We do know that God is Spirit, All-Wise, All-Powerful and All-Present. Knowing this, our first step in the practice of Truth is to bring ourselves into unity with this Mighty Presence, regardless of appearances and sense environments. There lurks in sense consciousness a subtle belief that we lack the *power* to do this; hence our first denial should be of this idea of powerlessness. Its negativeness will weigh us down and keep us from saying the true words, unless we dissolve it and let into our consciousness the mighty power of God.

A belief in evil, whether personalized as devil, or made a principle as the universal opposite to good, is almost without exception found intrenched in the minds of humanity. Nearly all fear and weakness have their origin in this widespread race belief in a power opposed to the good, and which in the world is more potent than God.

Yet "God is good and God is all" is a statement that no one disputes. The narrowest, most creed-bound orthodox Christian will accede to this proposition without a moment's hesitation. It is a self-evident truth which the mind unhesitatingly accepts without question. It is one of those clear-cut propositions that admit of no argument. It has no opposite upon which to hang

a thread of negation, and the mind accepts it without doubt of its truth, as it does the statement that two times two equal four. The average man of the world assents without thinking deeply about it, because he is universally taught by press, pulpit, and pedagogue that God cannot be anything but good.

He who contemplates in spirit and looks to mind for Truth arrives at the same conclusion, and the spiritually inspired become glorified with its transcendent truth. "O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe," sings the inspired Emerson, and in almost identical language in the Hindoo sacred scripture, the Bhagavad Gita, Krishna said to Arjuna, "The man whose mind is endued with devotion and looketh on all things alike, beholdeth the Supreme Soul in all things, and all things in the Supreme Soul."

God constantly whispers this great truth in the inner sanctuary of every man's soul, and they who listen there always hear it, and they see no reality in evil from that time, henceforth and forever.

Yet from the sense plane of perception appearances indicate evil as a working principle, and there inheres in the sense consciousness a conviction that it has foundation somewhere in Being. So long as this belief holds place in the consciousness men will look upon evil as reality and fear its consequences. So the wise one must deal with this belief intelligently. He must reveal to his own consciousness its unreality in principle. Evil and sin are from the same root and both are susceptible of intelligent explanation. We count as evil that which does not bring us good results, and the word "sin" is attached to those premeditated or willfully indulged-in acts that we have learned by experience result in discord, inharmony, and unhappiness. So we find that evil and sin are not causes, but results; hence they cannot by any possibility be placed among principles. God is Life, Love, Substance, Spirit, in abstract perfection. Man

is the instrument through which these are made concrete. Man exercises free volition in his work. When he fails to do it intelligently he has sinned—he has fallen short; which is the original meaning of the Greek word from which our word “sin” is derived.

But effects may become secondary causes through the thinking faculty of man, and when the whole race comes to believe a certain thing they generate through that belief the thing itself as an active force. It is the experience of people that, after violent exercise, getting in a cool draught of air will produce congestion of the fluids of the body, commonly called “a cold.” This effect has become fixed in the minds of the people and they are born with the inherited belief that a cool draught of air gives them a cold, although the conditions under which this belief had its origin do not exist in their case at all. So men have transgressed the law of their being and gotten discord; this effect they have named sin and evil, and through their own formative and generative thought, have sent it out into the world as a causing factor. Thus sin and evil have become mental burdens which the whole race carry in addition to the original effect, or “falling short.”

This belief has been added to, age after age, by every one who believed in it, or feared it and sought to combat it. It has been personalized as the “devil” for ages. Then when the higher reason saw the inconsistency of a God only good creating a devil to oppose him, the devil and his place of abode were annihilated. But the belief still inhering in the mind and claiming recognition, the next step was to believe that there was a great negative side to Nature, or God, out of which came that condition called “evil.” That is where we find the majority of mentally free people today.

But spiritual discernment shows that there is not even a negative side to God, or Nature—that this plane of opposites is apparent to human sense only. When man makes the at-one-ment with his higher consciousness, the

Christ, he beholds the relation of principles in truth; and as he proceeds to carry out in his thinking these right relations, Nature and the whole universe of effects begin to take on an entirely different character. Where he saw discord, he now sees harmony, and where he saw evil, good comes uppermost as necessity, because conditions have been made right and only good could come.

So we find that it is not only necessary to deny the belief of sin and evil out of the consciousness, but also to put ourselves in such relation to God that only good results will flow from our thoughts and deeds.

To deny evil out of mind and affirm good is but the first step out of bondage. If we continue to do those things which brought about the belief in evil we are running around in a circle. And if we continue to do certain things which bring no permanent satisfaction it is evident we are holding certain ideas of their legitimacy, or we should not do them.

Do not try to reform yourself without first going to the plane of causes, which is always the mind. But if you find that a so-called physical act brings weakness and discomfort, you should deal with its mental cause first; then by denial and restraint, and affirmation of the opposite, the reformation is made complete.

The appetites and passions of the human family as we find them today are all abnormally developed, and we shall never attain that spiritual condition to which we aspire until they are restrained and spiritually disciplined. We eat and drink more than we require, because the idea of eating and drinking has been cultivated. This fills the system to repletion with the grosser life forces, which react upon the passions, which in their turn are allowed full sway to the end that the whole physical organism is in due time filled with discord, weariness, and weakness, and finally death.

It is in our ideas that we manage this whole machinery; but we should remember that ideas have their

secondary causes—that is, ideas become incarnated, take form. The body with all its intricate and wonderful organs is the incarnation of a great idea somewhere in Being, that man has caught and worked out through millions of years of experience. Each organ in the body is the incarnation of an idea, and that idea incarnated in that organ, is itself a thinking, generative center; under control, of course, of the self-conscious I pervading the whole.

But the great majority of people do not exercise the directive power of the free “I” with discrimination. Past ideas have become incarnated in their bodily organs and are carrying on their line of thinking and acting after old patterns, while the free “I” is deluded with the belief that it is his superior will that is being carried out.

Here is where denial and affirmation should go into the very vitals of the system. If you are following your desire, so-called, and are getting poor returns, rest assured that the root of that desire may be found in some idea incarnated in your organism, and which is carrying out its own sweet will, regardless of the higher wisdom. But it may not be your own particular idea that has been incarnated in that organ. As a race we are one—and the belief in body is one consciousness. So we say that certain beliefs are inherited, but this inheritance can only be on the sense plane, because mind is free and independent of all such limitations. Man is given full and free dominion over all these “beasts of the field,” or ideas of the human consciousness, and it is his divine office to go into that department of Being and change the ideas there reigning.

We should be careful to discriminate between the fleshly organ and the idea which it represents. Here is where the whole medical world is astray. By the study of organs, doctors attempt to get at causes of disease. It is the idea co-existent with the organ, and invisible to sense, that makes the organ what it is. That idea can

be reached only through a medium like itself, which is mind. Doctors agree that our bodies are undergoing constant change; that in less than one year's time every person has formed an entirely new body, so far as constituent elements are concerned. It has been a mystery to them in face of these facts, why diseased organs should be constantly built up in their abnormal condition, when new, fresh elements were given them from the great storehouse of Nature. They fail to see that the idea back of the organ decides its form, and that a false idea will take the pure essences of Nature and build out of them a form of festering discord.

All the elements of Nature are pure. All the forces of existence are harmonious. But man, the supreme monarch in the realm of effects, may take those perfections of Being, and through his thinking, make a world of sin, sickness, and death. He may so educate all his faculties that they will join in a state of consciousness where these conditions to them become reality. This has been done by the human race, and we live today in a world of so-called "matter" that has no reality outside of the five senses. It has come to be a fixed belief in the race mind that substance is that which can be seen and felt; that it has length and breadth and thickness; and that outside of these limited dimensions, substance does not exist. This belief must be dissolved in the consciousness before the real substance, of which matter is but the limited perception of the senses, will be revealed. This is an individual work, because it is through the generative thought of each member of the race that this delusion is sustained. So we take it up in mind and cleanse the consciousness of its limited concepts through denial; and we affirm that larger perception of substance, which it is the privilege of man to behold.

Looking upon matter and things formed as the end and all of supply, men have sought to acquire its various forms for individual use, in the belief that it was limited as to quantity. Houses, lands, gold, silver,

raiment, and the various products of Nature, have come to be looked upon as having value in themselves, and the good which men get out of them has spurred them on to great exertion in their acquirement. This has formed a great belief in human consciousness that many material possessions are necessary to man's welfare, which belief is human selfishness. Not that the products of man's creative powers are evil, or that it is wrong for him to have whatsoever he needs; but the belief that the supply is limited has brought a new factor into the race consciousness, and that is greed.

Spiritual man knows that supply is absolutely without limit in the omnipotent and omniscient providence of God. All things whatsoever man needs are, at his intelligent word, brought into visibility under Divine law. The Father withholds nothing from the Son, when he is in understanding—"Ask what ye will in my name and it shall be done unto you."

But when this spiritual source is lost sight of, and man grovels in the darkness of sense-substance, he strives to lay up in barns and storehouses the things of earth, and in so doing he is not careful whether or not his brother man lacks. Generations of this greed for and acquirement of the things of this world of sense has led to unequal division. Some have acquired superabundance and others have been left with nothing. Looking upon his lack, man has come to say, "There is poverty." This image of lack has been held in mind until it has generated in human consciousness a secondary causing factor, known as poverty and want. Men have come to believe that riches and plenty on one hand, and poverty and lack on the other, were somehow interwoven in Divine providence. They have had this taught to them by the pulpit, and ground into their very lives by hard experience.

But we know that poverty is a human belief like any other disease, and that its only permanent cure is in realization of its nothingness. When it is dissolved

in consciousness and the omnipresence and abundance of God's Spirit-substance let into the mind, great and rapid transformations frequently take place in the affairs. The Spirit-substance of God is a mighty magnet that draws through invisible currents those things needed by the one who gives it place in his mind.

Wrong thinking and unwise use of the powers of soul and body by the man-ego brought discord into his members, and witnessing its effect in his body, he called it sickness and disease. Thus the idea of sickness and disease reflected into the consciousness becomes another secondary cause that has fastened itself upon the whole race.

When these disturbing factors became so violent as to disintegrate the bodily members, man looked upon it and called it death. Thus death became another destructive mental image whose generation in the race consciousness has slain its billions.

So in dealing with ideas we must take these secondary beliefs into consideration, and through understanding and spiritual discipline, cast them out of consciousness; and this is part of the great regenerative process that goes on in the redeemed man.

Not the verbiage, but the glowing truth which flows through the Bible, is infallible. There is but one form of captivity to which it is our privilege to yield, and that is a sweet subservience to spiritual ideas. They not only mold us into their image, but also constitute our highest authority. The higher selfhood is crowned with its own authority and is above theology and dogma, for these linger upon the subordinate intellectual plane. True authority is, least of all, arbitrary, and true liberty is not license or disorder.—*Henry Wood.*

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.”

TEMPLE TALKS

CHARLES FILLMORE

SPIRITUAL WORDS



IDEAS are formed in the mind—words are the vehicles through which ideas make themselves manifest; therefore words have a certain power on their plane of consciousness. That is, the word may be used in an independent way to dissolve an idea that has become concrete in the consciousness. The word itself is representative only, but when used by a master in mental dynamics it takes on a character and power proportionate to his understanding of the inner forces of Being. John Smith, for instance, might give voice to a saying that would pass current among his immediate acquaintances as a truth, but as he has not sounded the depths of the mental realm and become cognizant of the idea upon which that truth rests, his saying would carry with it a mere husk—it would not be vitalized with self-increasing perpetuity, like the word of one who had aroused that inner life in his consciousness and attached it to his words.

This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one great Father, and they have within themselves the self-perpetuating germ that keeps them growing from year to year. The scriptures of the different races are examples of the outward expression of the inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source to have drifted into the Hebrew

Scriptures. It may have come to the Arabs from the more ancient peoples of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all peoples. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of flesh; but the records of those who had to do with the realm higher than this are preserved, and they are living again today as they have lived ever since they were given forth—through the power derived from the Spirit. The true prophet of God does not even have to write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line that we know of, except in the sand, yet his words are treasured up to-day as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual the one who gives forth these words, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people—according to the world's standard—by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all things, and he knew that his words were vivified with

a life essence and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages.

This is because they are spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense; that it could not perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence, he sent forth his powerful words of Truth to the thirsty souls, and said to them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects, to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the mollification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and that to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The He-

brew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; such methods do not fulfill the law which Jesus demonstrated. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express his goodness, wisdom, and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life.

He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father's which sent me." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus—it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness,

and right motive, and withal a determination to understand the spiritual import. This requires attention, time, and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic. Jesus said, "My words are Spirit." Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of the effects alone, can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to Spirit-land by traveling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. "Spiritual things are spiritually discerned," was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you and to every one when it dawns upon the consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in

every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of mother earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for every-day practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying; neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are to be electric lights that

glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted to make great and mighty claims for his God, himself, his words, and for all men. "I and my Father are one;" "All power is given unto me in heaven and in earth;" "The Father is greater than I;" "Ye are gods and sons of the Most High;" "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright those words, nor forbid any one using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against its truth. Men

in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears, and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments; but in addition, there was the inevitable, "Sell all that thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the main-springs of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystallized condition, "I in thee and thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with

all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountain Head. If it were possible for one to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father that he has found. But the Father still continues his monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept alive for ages, especially if there be an appendage

of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that same place where he now is. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

DIFFERENT VIEW-POINTS



WILD-TURKEY trap is simply a pen covered over with slats set far enough apart to allow the birds to stick their heads through after they have been enticed into the inclosure with scattered grain. The turkeys walk in, a step at a time, with heads close to the ground, as they devour the grain, until all at once they come to a barrier and raise their heads through the slats, where they gaze about in dismay until caught. It is seldom that one is wise enough to lower his head and withdraw the way he came in, which is, of course, always open.

This is a good illustration of man's attitude when he finds himself in existence, and stops long enough from groveling in the sense consciousness to speculate as to his whereabouts and how he got here. When man

reaches this place in his career, he, like the turkey, looks out upon the great universe spread before him and wonders how it all came about, and how he ever got into it anyway. It does not occur to him that there is an intelligence within him that would show him how he got in, so he continues to crane his neck looking *out* and trying with all his might to be free in that way, instead of turning within and finding an easy solution of the whole problem. So we find our wise men studying the situation from the standpoint of the visible universe, and out of their investigations have grown a multitude of systems, schools, doctrines and dogmas. They have tabulated their knowledge and given it the name of "science" again and again. But the science of one age has not been the science of another. Neither has the exoteric religion of one age been that of another. This fleeting world of forms and the laws which they seem to be under are not permanent, and the result is a constant reconstruction of science and religion.

Then we have the purely speculative school of philosophy—the Platonic, for example; those who enter into the spiritual and *perceive* the interior parts that go to make up the great whole. They are wise in the external of spiritual truths, as the materialists are wise in the apprehension of the forces of nature. But neither of these solves the problem of man's existence—how he got into his present environment, and how he may get out.

The speculative philosopher talks *about* God and his laws as operative in the universe with the same far-away expression that the naturalist does about the laws of nature. Each takes the attitude of apartness from that which he is talking about. Each says this is so and so, as we perceive it from ascertained facts and observations. It is so stated by other philosophers, and it is so laid down in our books, and we have ourselves so found from our experience in the world. This is the testimony of an *observer*, whether given by the religion-

ist, the mystic, the philosopher or the physical scientist, and it should be remembered that the observer is always apart from the thing observed.

Jesus taught "as one having authority, and not as the scribes." This must also be true of every one who enters into the same plane of consciousness with Jesus, because he speaks from the center—from the place where intelligence has its bursting forth in original purity, and it must of necessity pour itself out in its pristine power; it must be what it is—pure *I am affirmation*.

This is what makes the difference between the speculator as to God and his laws, and one who feels God moving within him and speaking through him. One refers to God as a power and intelligence moving upon nature and man, and the other *speaks* God, and you feel that he has touched the flame of living fire that is God.

INTEMPERATE THINKING



HE admonition of Paul was, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." To walk in the Spirit is to think in the Spirit. So we would lay down this proposition for your acceptance: All intemperance of whatever character has its source in intemperate thinking, and all thoughts not of the Absolute are intemperate and futile.

All that we ascribe to materiality as cause has its real source in mind. Then it follows that the only real cure for all ills is mental. We must consider the whole subject of man's intemperance from the standpoint of mind. He is a mental being, and his intemperance must be mental.

Intemperance is now considered a disease, and we are told that it is hereditary. This question must be met by one who lays down the proposition that all is in mind. The body has no power to transmit without consciousness. It is moved by mind, and all inheritance through the flesh must be by thought. Therefore all

who are living in generation should be on their guard against intemperate thinking, that no false craving be transmitted to their children.

Thought enters into eating and drinking, and these must be considered from the mental side of man's nature. Back of eating and drinking is the desire for more life, more expression of Spirit. This is what all men are seeking, but through lack of understanding of themselves they fall short of the perfect expression, and lose themselves in sensation. A good thought to hold is, "I seek the quickening of the Spirit, and not the sensations of the flesh." Such a word will carry one safely through temptation along any line of intemperance.

If we think to excess about anything, the body tries to fulfill the demands of the mind. This it cannot do, and a fever sets in and calls for something to put out the fire. We can find in mind a cause for all that appears in body. Man is intemperate along nearly every line. It is possible to be intemperate in religious thought. John Calvin was so sure his creed was right and all others wrong that he became a murderer, burning his enemies at the stake.

Inventors like Edison, who apparently are doing good, sometimes become so absorbed in their work that they forget the necessities of life. This is intemperate thinking.

Again, we find intemperance in art and science. The housewife gives all her thought to domestic economy, the business man to the making of money, and in all walks of life we see this tendency to intemperate thinking, which eventually calls for stimulants.

Temperate thought has its foundation in Spirit. We will never be perfect until all our thoughts are of God. Does this mean we must be thinking about God at all times? No. God is not a person, but a Principle. All thoughts must be in accordance with this Principle. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against

such there is no law." The real meaning of this is that there is no penalty of broken law. If you think love and joy, can you break the law? No. Remember that the law calls for discipline, not punishment. We are purified through the exact law of thought. Its penalties are corrective, and come out of no spirit of revenge for our ignorance and disobedience.

Anger, jealousy, fault-finding, criticism, envy, all lead to intemperance. These things should be denied, and their seeming power taken away by the Word of Truth. Your fault-finding of yesterday led to the desire for the strong coffee you drank this morning. Discouragement causes intemperate thought that grinds up the tissues and dissipates the vitality which is needed in building up the body. It is not well to dwell on these intemperate thoughts. Drop them and center yourself in Spirit and reap its fruits of peace and satisfaction. These negative thoughts produce a depleted condition of the organism and this calls for a stimulant. We are constantly setting up in the subconscious mental states that we are not aware of, and these states are destructive when formed by intemperate thinking.

Thoughts have power, and destructive thoughts call for destructive elements in food. So we have the slaughter-houses to provide dead things for food for man. Mental intemperance bears a certain relation to this craving for the flesh of animals. It is said on good authority that there never was a vegetarian who was a drunkard. Then if your husband has a desire for strong drink give him natural food, and do not increase the fever that is demanding drink by setting before him at the table those things which help to create the unnatural thirst. Saloons abound and the packing-houses are going night and day to keep up the whirl. To remedy these conditions, we must begin with thought, and instead of using condemnation as a cleansing power in our

communities, we should work from spiritual understanding and speak the purifying Word of the Spirit.

The command "Thou shalt not kill" has been limited in its application and men have felt guiltless so long as they have not taken the life of a fellow man. There is no warrant for this limitation. In the 66th chapter of Isaiah it is written, "He that killeth an ox is as if he slew a man. Their soul delighteth in their abominations." This is good argument. The whole earth is God's creation, and man should not prey upon his fellow creatures. To do so is to disregard the unity of all life, and the suffering of the animal world reacts upon those who have killed and eaten. No animal element should come into the organism of man. He is Spirit, and to build up the perfect spiritual body he must feed upon the spiritual Word.

"Think the thoughts of God after him." This means that personal thinking must be changed to Universal thinking. Where the mind is absorbed with all the petty details of the personal, limited self it cannot "think the thoughts of God," which are those thoughts founded on the recognition of God omnipresent, omniscient, and omnipotent, and of man as his offspring. This gives a larger concept of man's relation to man, and of his relation to all forms of life, and is the true way to overcome all intemperate thinking. The only true thinking is that which is centered in the Absolute. All the thinking you do about personality is mere moonshine; it has no effect in character building. It belongs to the passing moment and has in it no enduring substance. If you would be temperate and get in touch with your creative power, poise yourself in the Absolute, and let go of the limitations expressed in such terms as "my family," "my education," "my money," and all these things that bind you to personality.

The greatest of all intemperance is the excessive thought about personal relationships. The little world of self sizzles with the fever of intemperance. One who

thinks and talks about the small affairs of the immediate life soon becomes intoxicated with the delirium of egoism. Let man think broadly, think about principles, think the thoughts of Supreme Mind, and he will return to sanity.

REFORM YOUR THOUGHT



HIS is distinctly the age of reforms. Never before have there been such widespread and persistent efforts by both men and women to right the wrongs of religion, society, and politics.

From the hearts and souls of millions goes up the cry, "Set us free from our burdens." Every imaginable scheme of release is proposed, and the claimants for the widely divergent panaceas for the people's ills each stoutly affirms his to be the only one of virtue. It is observed that the majority of these reformers are clamorous that laws be enacted to force their theories upon the people. In this they are following the same old methods in curing the ills of the body politic that they have followed in the body physical, and the result will surely be of like impotency.

Laws, whether natural or artificial, are but the external evidence of an unseen power. They are simply effects, and effects have no power in themselves; and when man looks to them for help in any condition of inharmony whatsoever, he is departing from a universally recognized principle of sequence. God, Spirit, or Mind, as you choose to name it, is the Supreme Dictator, and Thought is its only mode of manifestation. Mind generates thought perpetually; all the harmonious and permanent affairs of men, and the innumerable systems of the infinite cosmos, are moved in majestic measure by its steady outflow. All power has its birth in the silence. There is no exception to this whatsoever in all the evidence of life. Noise is the dying vibration of a spent force, as it echoes in decreasing measure out into

the empty void. All the clatter of visibility, from the harangue of the ward politician to the thunder's roar, is but evidence of exhausted power. As well try to control the lightning's flash by wrapping about it the thunder, as to attempt to regulate mind by statutory enactments.

All reforms must begin at Cause, and Cause is Mind, and Mind does all its work in what the world calls "the Silence," but which is in reality the only realm where sound and power go hand in hand. The physical visibility, with all its social, religious, and political laws, customs, and ceremonies, is but the flimsy screen upon which mentality throws its incongruous opinions. God's thought is Love, the inherent potentiality of the God-Man, which knows neither persons nor things, mine nor thine, but a universal brotherhood in which perfect equity and justice reign supreme. All philosophers and sages have recognized this silent Cause, this perpetual outflow from center to circumference. Emerson says of Plato: "He was born to behold the self-evolving power of Spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things." Jesus Christ said: "The kingdom of God is within you—seek first the kingdom, and all these things shall be added unto you." Elijah found God not in the whirlwind, the earthquake, nor fire, but in the "still small voice." All who have ever moved the world to better things have received their inspiration from that Spirit within, and have always looked to it for instruction. This God is not a person that has set creation in motion and gone off and left it to run down like a clock. God is Spirit, Infinite Mind, the immanent force and intelligence everywhere manifest in nature. It is the Silent Voice that speaks into visibility all the life there is. It builds with hands deft beyond the comprehension of man, and keeps going with all its intricate machinery, universe upon universe, one within another, yet never conflicting. All its building is from center to circumference. From the molecular and atomic theories of the

physicist to the mighty swing of a universe of planets around their central suns, is this evidenced.

Every act of man has its origin in thought, which is expressed into the phenomenal world from a mental center, which is itself but a point of radiation for an energy that lies back of it. That point of radiation is the conscious "I," which is, in its correct relation, *one* with the Great Cause, and has at its command all the powers potential in that Cause. That conscious "I" can look in two directions—to the without where the thoughts that rise within it give sensation and feeling, which ultimate in a moving panorama of visibility; or within, from whence all its life, power, and intelligence are derived. When "I" looks wholly within, it loses all sense of the external. It is then the Hindoo Yoga, sitting under his banyan tree with his eyes riveted on the point of his nose, denying his very existence until his body is paralyzed. When it looks wholly without upon sensation and feeling, it loses its bearings in the maze of its own thought creations. Here is built up a belief of separateness from, and independence of, a causing power. Man sees only form, and makes his god a personal being located in a city of dimensions. This belief of separateness leads to ignorance, because all intelligence is derived from the One Divine Mind, and when the soul thinks itself something alone, it in consciousness cuts itself off from that fount of inspiration. In belief separate from his source, man loses sight of the Divine Harmony. He is like a musical note standing alone, looking upon other notes as having no definite place upon the great staff of nature, the Grand Symphony of Life.

Life is a problem backed up by a principle whose essence is intelligence, which the wise man always consults. The ignorant and headstrong trusts to his intellect alone to carry him through, and he is always in a labyrinth of errors.

A belief prevails that God is somewhat inaccessible; that he can only be approached through certain religious

ordinances. That is, a man must pray much in a formal way and attend church in order to know God. But it will be readily seen by the logical mind that these are mere opinions that have been taught and accepted by those who perceive the letter instead of the spirit. For if God is Spirit, the Principle of intelligence and life, and everywhere present at all times, he must be just as accessible as the principle of mathematics, and fully as free from formalism. When a mathematician finds that the answer he has gotten to a problem is not correct, he consults the principle and works out the correct solution. He knows that all problems inhere in that principle and that only through it can they be worked correctly. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "get up some other way," and prove himself in the end a "thief and a robber," for there is but One Way. God, or Infinite Mind, is the way, and he is always within reach of every man, woman, and child. It is not necessary to go in state to God. If you had a friend at your elbow at all times who could answer your every question, and who loved to serve you better than your earthly father, you certainly would not feel it necessary to go down on your knees to him nor ask a favor with fear and trembling.

God is your higher self, and is in constant waiting upon you. He loves to serve, and will attend faithfully to the most minute details of your daily life. If you are a man of the world, ask him to help you to success in any line you may choose, and he will show you what true success is. Use him every hour of the day. If you are in doubt as to a certain business move, no matter how trivial, close your eyes for an instant and ask the Silent One within yourself what to do, just as you would send a mental message to one whom you knew and who could catch your thought. The answer may not come instantly, but when you least think of it, and you will find yourself moved to do just the right thing. Never be formal with

God. He cares no more for forms and ceremonies than does the principle of mathematics for fine figures or elaborate blackboards.

You cannot use God too often. He loves to be used, and the more you use him the easier it is and the more pleasant his help becomes. If you want to buy a drink of whisky, a dress, a horse, a house, or if you are thinking of driving a sharp bargain with your neighbor, or going on a journey, or giving a friend a present, or running for office, or reforming a nation, ask God about it in a moment of silent soul desire. Nothing is too wicked or unholy to ask God about. If you are doing things that are considered wicked, you will find swift safety in first asking God, then acting or refraining, as you are moved. Some people act as if they thought they could hide themselves from the One Omnipresent Intelligence, but this is the conclusion of thoughtlessness. God knows everything you do, and you might just as well have his advice. God doesn't want you to reverence him, for reverence means fear, and he certainly never can get your confidence if you constantly stand in quaking fear of him. He will do you a favor if you ask in a jolly, laughing way, just as quickly as he would if you put it into a long, melancholy prayer. God is natural, and he loves the freedom of the little child; and the fact is, when you really find yourself in his glorious Kingdom of Love you will have become "as a little child."

God's Kingdom of Love and Unity is now being set up in the earth. His hand will guide the only ship that will ever sail into the Arcadian port, and the contented, peaceful, and happy people that throng its decks will sing with one voice, "Glory to God in the Highest."

The popular idea of being saved, no less in ancient than in modern times, is an escape from, or avoidance of punishment. At the most this is only a negative aspect. To save the soul, implies not only deliverance from the bondage of sin and error, but a conservation and development of positive good.—*Henry Wood.*

THE CHURCH OF GOD

AZAL



HE Church of God which is to be, and is to become manifest upon earth, will be guided, in the external world, by some one who is master in his own house, namely, his body. By the Church of God, we mean an assembly of people who conform their lives to the law of God's being, permitting his Spirit to dwell in the congregation, the same as a soul dwells in the body of man. The race of man, considered from the standpoint of a unit, does not possess a unity of spirit, and no universally accepted ideas regarding the Creator by which to guide its mind in search of truth, so as to become thereby free from sin and death, but instead has local views concerning its God, or gods, and places the Creator in some unknown beyond, and a locality of which nothing is known, and assumes him to be a kind of essence floating in space.

There are laws in what we call "Nature," and those laws, acting, produce certain results. Knowing the results of a law, man can utilize its workings and partake of the results, providing he needs them. In this wise we observe that death is a result of a broken law; in other words, man lives contrary to the law of life—and dies.

Thus death is neither a necessity nor a punishment, but a consequence of breaking a vital law—to which the animal world is subject. In generation the vehicle of life transmission becomes exhausted, and the attention of the parent centered upon the offspring needing care and future provision; and attaining this supreme end, the parent cell dies, without having obtained a single glimpse of divine truth centered in man's being.

This Church of God as a deathless city composed of people, is a reflection of a higher assembly existing in heaven, and in its unity is like the One above—a man.

To attain to man's unity is to attain unto God; for it is evident that God is in the true man, and not outside of him, and we cannot possibly ascribe to God's habitation any other place than man. Thus we realize that God is not only Spirit, but also man; and the latter is a deathless being because God is in him.

The man we know today on earth is not man, for he dies, and while moving about is subject to a lower law, which operates there where death occurs. "Where there is death there is hell" (Job). According to Peter, Christ came to preach to those who were in prison, namely, on earth, in the flesh and subject to the law of the flesh. This preaching thus was as essential as writing is today, and is always addressed to those who are desirous of escaping from the slavery the law of flesh subjects them to. Thus we pray, "Deliver us from evil" (devil), which refers to the evil within, and not without. We desire heaven within so as to establish in our associate relation a place, with a state and condition—the house of God, or the deathless city. The man of flesh loves slavery and delights in his chains, for he loves sense pleasure; to him, Mind or Spirit is foolishness, for being a local and particular consciousness, he cannot comprehend the Universal Unity of the Creator. Thus God to him is something incomprehensible, unapproachable, afar off, somewhere in the unknown space, whom he pictures as a Being changeable in moods as he is himself. He prays to him with his lips, while his heart is controlled by a spirit opposed to the glory of God; for the devil is individualism, localized in diminutive man, while God is Unity cementing bodies in service and use, a unity whose drops make an ocean, where complex cells make bodies, where complex bodies make nations, where complex worlds make systems, and where systems constitute universes. God is love, which is saying, "Here, in me and through me, is the path which leadeth unto life," while the flesh, controlled by evil, says, "Let us be merry, for tomorrow we may die."

Now let us ask, Supposing a man was fully aware and knew for a certainty that he should never die, how would he conduct himself in his existence as he journeys through life upon earth, knowing that though generations may come and generations may go, his consciousness will forever be cognizant of himself as being himself? Generally speaking, he would adhere strictly to the golden rule, and could never strive to acquire riches. Being divorced from the aim of the world, whose chief pursuit is generation, he would neither marry nor burn, and would govern his body with reason, making it serve in the uses for which it is intended. This would constitute him master in his own house, qualifying him for guiding others and offering advice to those who still struggle with the sense nature of their organic structure. This guidance would continue until each individual, as a cell in a larger body, could take his place in use and service in the function to which he belongs. Such association, being one in Spirit, would as a society be one body, functioning as a man—the Church of God.

What is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but little lower than God and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet.

Things are in the saddle and ride mankind.—*Emerson.*

We set the all-consecrating Presence at an historic distance and in a holy land—anywhere but in the room where we dwell, the task with which we strive.—*Martineau.*

“Father, forgive them; for they know not what they do.”—Luke 23:34.

SPIRITUALITY OR PRAYER AND PRAISE

*Lesson Seven, of the Unity Correspondence School,
by Clarinda C. Pier, a Student*



WE have learned that the "secrets of men's hearts shall be made manifest;" that the hidden things shall be brought to light; that every thought has an expression; that everything we see is an embodiment of some thought or thoughts, and that man is an embodiment of God Ideas. So whether we study ideas as absolute or concrete, we understand the relation existing between them. We contemplate the idea in the absolute; we know that it will have its correspondence in appearance sooner or later, according to the degree of concentration upon it. If we are considering the appearance we know that back of it is a corresponding thought.

In studying man we see that he is mind through and through; that he is mind, idea, and expression, which are all one and inseparable. We understand that mind makes its center, and the center builds its form. Mind builds under a definite law.

Much of the symbolism of the Scripture becomes plain when we know that there are twelve faculties in mind and that each faculty has a center of consciousness in the body.

For example, the number twelve is very significant. The twelve sons of Jacob correspond to the soul powers, the twelve disciples to the spiritual powers, and the twelve foundations of the New Jerusalem correspond to the physical powers in mankind; and each one of these in turn has a threefold relationship. For instance, John means *Love*, as related to spirit; sympathy, as related to soul; and cohesion, as related to body. This power of the spirit through the faculty of the soul builds the heart or solar-plexus center. They are related to each other, as Mind, Idea, and embodiment are related to

each other. The soul, by orderly true thinking, brings into manifestation the orderly true thoughts of Spirit.

In some such way as described above, the letter of the Scriptures may be sounded and the depths of their teachings may be known, to the enlightenment of man's mentality and the realization of Truth. The symbolism of the Bible—its men, places, tents, temples, cities, etc.—describes the complete, whole man as a trinity—spirit, soul, and body.

In spirit, man is whole and perfect, and this perfection is embodied as man has faith (Peter) in it, and trusts (Andrew) it, loves (John) it, and hopes (James) for its realization, and persists in calling *all* the *disciples* to do their work.

This spiritual man, this I AM, bears the same relation to the twelve centers of consciousness that Jesus did to his disciples. Ideas have the same characteristics that we see in people. Like attracts like; people of like mental states or ideas form themselves into clubs and societies; so ideas of the same or like character have a certain attraction for each other, and build for themselves an organ of expression. Thus through the power of thought men make all their conditions.

Man's disorderly thinking is responsible for his disorderly conditions, and he finally comes to the place where he begins to think in more orderly manner. He learns that God's thoughts are in Divine Order, and that if he would work intelligently he must think as God thinks, and his thoughts must be in right relation.

Jesus' travels and works in Palestine very clearly represent the work that man must do in body to raise it up to the Divine Consciousness. There must be the teaching, the casting out of untrue ideas, the resurrecting of atrophied cells, and harmonizing the discords in every phase of mind.

We are beginning to see that the Bible is a teacher in what might be called the "New Physiology," and that it has a teaching by which the body can be transformed

and renewed and resurrected at will. This teaching places the Christ, or Superconscious Mind, as the master of the situation. Jesus said, "All authority is given unto me in heaven and in earth;" "The things that I do ye shall do also, and greater things shall ye do." Man has failed to recognize his joint-heirship and his position as co-laborer, thereby holding the race in bondage to all sorts of weak and puny and sorry conditions, when it might have known the way of life and walked the earth as Jesus Christ.

Man is beginning to understand that the higher the ideas held in mind the more quickly will they bring the mind and body into normal relations. Man must forsake his old manner of thinking and he must develop a new consciousness; he must be "born from above" if he would be saved from his limitations, inharmonies, lacks, sicknesses, and death.

Man must call his disciples—his faculties—and educate them for this great service of expressing God.

Here again the Scriptures so aptly represent, symbolize, and illuminate the workings of Truth. The solar plexus, the upper part of which is the love center, and the lower part the substance center, is Jerusalem, "City of Peace," where all the Jews worshiped God, and Bethlehem, south of Jerusalem, is the "House of Bread," where the Christ was born. In the silence—the City of Peace—we receive the ideas of love from Spirit, and in the "House of Bread" they are born. Such is the chemistry of mind that every thought attracts to itself kindred thoughts, and together they build a body after their particular order.

It is the office of the Christ mind to journey up and down the body, through its various centers, vitalizing and building in by his word until the atomic structure is transformed into his likeness. All transformation begins in the thought and results in manifestation. This is the way that the mortal puts on immortality. This is the way that death is swallowed up of life.

Spirituality expresses through a center in the top of the head. This is the point of contact between the Universal Mind and the individual mind. It is through this center that the Christ mind is able to distribute itself through the individual consciousness. We have learned that if we practice thinking Absolute Ideas, they become a part of the organic structure.

For the reason that the center of spirituality is located in the top of the head, there is a natural looking up in seasons of prayer. This is symbolized in Scripture by the gathering of the apostles in the upper room in communion with the Father.

As man develops his spiritual nature he becomes conscious of these twelve centers, symbolized by the twelve apostles, and through them proceeds to the regenerating of his world.

Paul knew that prayer was the way the spiritual consciousness was awakened, and he said, "Pray without ceasing." The devotees know the quickening power of prayer, and Jesus Christ through prayer brought into unity all the twelve fundamental ideas and was God manifest in flesh. Man, therefore, ought always to pray, if he would be saved from all disintegrating forces and would attain unto a manifestation of perfect man.

Death is not in the *regime* of our heavenly Father, except that the untrue is not eternal; only the good is eternal. Death will be no more when man lays hold of spiritual substance and Life, and squares himself to the standard of Divine Law. There is a living, enduring, eternal temple of the living God, and men can know that temple as they turn to the Father within and pray and praise and learn of him.

It is well to recognize that the law of praise is addition and multiplication. Jesus blessed the two loaves and five small fishes, and they were increased to supply the demand for food of five thousand men, besides women and children. The Israelites shut themselves off from the blessings that were theirs by being disobedient to the

law of praise. "All these curses shall come upon thee, and shall pursue thee, and overtake thee, . . . because thou servedst not the Lord with joyfulness and with gladness of heart, for the abundance of all things." Deut. 28: 45-47.

The Lord does not need praise nor want praise as man wants it, but he wants it because it adds to man's happiness and power and ability. Praise is the carrying out of some law that blesses man. Praise arouses in man a certain enthusiasm; it sets free energy, that when rightly used makes praiseworthy conditions. Like other laws, this law is very exact. You can change the thought-atmosphere of thousands of people from joy to sadness, or *vice versa*, by some mournful dirge or beautiful joyous melody, and the change shows immediately in facial expression of the company, and more remotely it is felt in the atomic structure of the body. The dirge is disintegrating, the joy-song is constructive.

There is but One Mind. We are free agents of that One Mind. We can praise or not, as we choose. We can turn the Truth of God into a lie; but in doing it, we partake of it and make our own hell. The One Mind is at the service of every one, and should be and must be tapped individually before man is satisfied.

Too much running after teachers and healers when one knows the Truth may limit the power coming into consciousness.

Depending upon mediums for information of the future interferes in the soul's awakening. The law underlying Mind will make many statements of their prophecies materialize if the subjects believe the prophecies and dwell upon them. By this power of thought to create, each one can choose his future condition and bring it to pass. So neither men, mediums, stars, nor anything else on the outside determine our conditions except as we attend to some suggestion from them or concerning them.

Prayer and praise being the law of increase, man

should praise—praise his work—praise his ability—praise his wisdom—praise himself—praise God! The self that he is to praise is of course the real self—the spiritual self—the Christ.

“Be not unequally yoked together with unbelievers.” If you would be healed, enter not into the thought-atmosphere of those who talk sickness and rehearse all manner of diseases, and especially those that are similar to yours and have proved fatal. Do not court the mental atmosphere of those people who have time to find fault and run down everything and everybody, if you would be successful and prosperous, but rather go where you can hear and talk success and prosperity. Be positive, and enlarge your faith in health, success, and prosperity by talking it, trusting it, if you would see it come into your world. Do not wait for joy and peace to come to you from without—you will “reckon without your host”; but make your union with the bliss and joy of the Father by entering into the Spirit through songs of praise and rejoicing. Praise and thanksgiving must be your talisman, as it were, to set free the energy of that which you desire.

Man is in the midst of a great pulsating, vibrating, quickening substance—“One God and Father of all, who is in you all and through you all and above you all.” It is known in the so-called scientific world as “ether.” This can be acted upon by thoughts of prayer and praise, and can be formed into whatever is desired.

Since every attitude of mind has its effect, man should be diligent to praise health and wealth and success and prosperity and joy and bliss and life, and whatever else belongs to the Divine Man, and should studiously avoid thinking and speaking of failure and sorrow and sickness and the like.

Suggest to no one that this “will make you sick” or that “will hurt you.” Remember God in them knows, and call on that power to teach them what to do, instead

of telling what not to do. The positive method should be more prevalent.

The Bible gives us very clear statements of the power of praise to increase. "Let the people praise thee, O God; let all the people praise thee. *Then* shall the earth yield her *increase*; and God, even our own God, shall *bless* us."

The Father does his work in the realm of ideas, and man should make all his thinking correspond to His free and unrelated state. In the mind of God every desire is granted immediately, and the manifestation is hindered only by mental barriers erected by the individual himself. Spirit, or Mind, is not limited by either time or space. The consciousness of instantaneous answers to prayers should be cultivated; for this is the truth, and man will realize it if he will give himself determinedly to his opportunity. "Pray believing ye have received, and ye shall have." "I thank thee, Father, that thou hast heard me, and I knew that thou hearest me always."

A PURE DESIRE

H. T. WIEGEL

Let the Mind which was in Christ Jesus be also in me, that—

I may think with the mind of Christ,
 Think the thoughts of Christ,
 Speak with the tongue of Christ,
 Speak the words of Christ,
 See with the eye of Christ,
 Hear with the ear of Christ,
 Understand with the Spirit of Christ,
 Act with the faith of Christ,
 Love with the heart of Christ,
 Rejoice with the joy of Christ,
 Be wise with the wisdom of Christ,
 Pure with the purity of Christ,

Meek with the meekness of Christ,
Lowly with the lowliness of Christ,
Strong with the strength of Christ,
Mighty with the power of Christ,
Bold with the boldness of Christ,
Courageous with the courage of Christ,
Fearless with the fearlessness of Christ,
Free with the freedom of Christ;
That I may do the works of Christ,
Triumph in the glory of Christ,
Live the life of Christ;
That I may be the salt of the earth,
The light of the world,
A city set upon a hill, and
Resist not evil;
That I may love my enemies,
Bless them that curse me,
Pray for them which despitefully use me,
Judge not lest I be judged,
Keep my eye single that my body be full of light:
That I may love the Lord my God with all my heart,
soul, mind, and strength. and my neighbor as myself;
That I may do my alms in secret,
Pray to my Father in secret,
Forgive men their trespasses,
Give not that which is holy unto dogs,
Cast not my pearls before swine,
Seek and find,
Knock and have it opened,
Ask and receive,
Be perfect as my Father in heaven is perfect,
Be known by my fruits.
With man this is impossible. With God all things
are possible.

"Yet in my flesh shall I see God."

Christ in me is my hope of glory.

"When ye pray, say, Our Father."—Luke 11:2.

THE MISUSE OF GOOD

JNO. L. CHESNUTT



HALF-TRUTH is often more apt to deceive or mislead than a bald falsehood. The passage, "Whatsoever is set before you, eat, asking no question," is only a partial quotation and hardly a half-truth even.

One should know what "question" Paul had reference to. The one and only "question" in the matter he was discussing is: "Was this meat offered in sacrifice to idols?" (See I Cor. 10:18, 28.)

There was no question as to the comparative food value of vegetarian and flesh diets. There was no question even as to eating flesh, clean or unclean, according to the Jewish law, for Paul was keeping that law for a special purpose. (See I Cor. 9:20, 22; 10:32, 33; Acts 15:5, 19, 20; 21:21, 24, 25.)

Besides, should not those who quote Paul imbibe and manifest his *spirit*; i. e., be willing to abstain even from *lawful* things, when they neither edify nor are expedient? (See I Cor. 8:9-13; 10:23, 29, 33.) The "question" referred to by Paul may be seen in I Corinthians 10:18, 28, 29; 8:7, 10, 12.

The quotation from Paul—"eat, asking no question"—as usually misapplied, would compel one to eat mice or birds' nests, etc., at a feast among uncivilized people, or even to become a cannibal at a feast on one of the cannibal islands.

"Not that which goeth into the mouth, but that which cometh out, this defileth a man," is another passage usually misapplied.

The question being discussed was *ceremonial* defilement, but Jesus turned his hearers' attention to the real defilement, which is of morals from evil thought. (Matt. 15:2, 3, 8, 11, 18-20; Mark 7:3, 4, 8.)

This passage is usually quoted by those who desire to justify the drinking of intoxicating liquors. Whether

"defiled" or not defiled, the drinker of alcoholic liquor is made *drunk*, in greater or less degree, as none will dispute; and as no drunkard can enter the kingdom of heaven, what could be worse?

Alcohol may be "good"—good to burn, for example—but not good for drinking as a beverage.

Things are ideas in symbol; embodied ideas—thought manifest. If one drinks alcohol—the product of fermentation, a form of disintegration or death—its *thought* is liberated in the heart, and "proceeding out of the mouth, defileth the man. For out of the heart [especially of one intoxicated] proceed evil thoughts, murders, adulteries, thefts," etc. (See Matt. 15: 18, 19.)

The apostles needed the power of the in-filling Holy Spirit in order to overcome the effects of (accidental or enforced) drinking of "deadly" poisons, such as alcohol. (See Mark 16: 17, 18; Luke 1: 15; 10: 19; 24: 49; Acts 1: 4-8.)

"To the pure all things are pure" is another passage often misapplied. "Pure," it is true, each for its right use; but not all "pure" *things* are pure *foods*. The unvarying characteristic of the "pure" who remain pure, is that they do not use "pure" things *im-purely*—i. e., for purposes not designed by the Creator. The passage may be paraphrased thus: "To the good all things are good." In the Garden of Eden all was "good," even "*very good*"; but not all the "good" things there were good to eat; each was "good" only for the uses designed by its Creator. For example, the Tree of Knowledge was "good," but not good to *eat*. It was not pure *food* even to the "pure."

In this matter of eating is wrapped up the mystery of the universe—the origin of evil in a world *wholly* "good."

The origin of evil in a universe where God is good—where he is "all and in all" his manifestations—has puzzled the philosopher and perplexed the ecclesiastic in every age. It becomes clear to those who understand

that *things* are ideas embodied in substance-forms, and that eating, on the material plane, symbolizes the assimilation of Substance and Idea, Spirit and Life—the Word—on the spiritual plane. (John 6: 54-58, 63, 68.)

The moment that Adam and Eve, whom God himself had pronounced "*very good*," ate of the Tree of Knowledge, also "*very good*," they became conscious of evil—lust—and to them the tree of knowledge had become evil.

Thus it is seen that the condition, or relation between "*good*" things, which is called evil, originated in the visible realm by a "*good*" person eating a "*good*" thing which was not *good to eat*. In other words, the *misuse* of good, or the *wrong* combination of two "*good*" things, originated evil in the material realm.

But this act of eating, on the part of Adam and Eve, discloses a *thought*, symbolized in the *fruit* of the Tree of Knowledge; and the assimilation of this thought, symbolized by eating, was the true or inner origin of evil.

In the Garden of Eden was the Tree of Life of which they could freely eat, and live forever. (See Gen. 2: 9, 16; 3: 22; Rev. 22: 2.) There was also the Tree of Knowledge of Good and Evil, which, if eaten—a misuse—would cause disintegration consummating in death—"dying until dead." (See Gen. 2: 17, marginal note.)

But just as the visible form is a manifestation of the invisible idea, so the outer garden was the counterpart of an inner garden. Within Adam was Understanding—a "*tree of life*" to them that eat thereof. (Prov. 3: 7, 18.) "The inspiration of the Almighty giveth . . . understanding." (Job 32: 8.) In him also was a "*tree of knowledge*." The nervous system which is the organ of the five senses, extends its roots throughout the body; its trunk is in the spinal cord; its branches are in the brain, and there it bears its fruit, which consists of "*knowledges*"—ideas of things perceived through the five senses.

Ideas of the Understanding received by inspiration

through the inner Light are perfect; knowledge ideas of things, derived through the five senses, are incomplete, and therefore misleading in proportion to their incompleteness. Hence sense-ideas are deceptive and unsafe to direct the will, until interpreted and completed by Understanding. (Col. 2:10.)

Thus it is seen that within man are two sources of ideas—understanding and sensation—two *kinds* of knowledge. In this act of eating, Adam and Eve turned from understanding (inspiration) to sensation; from God's word to the serpent's word. They rejected the Wisdom of Divine Understanding and chose the wisdom of "knowledges"—ideas derived through the five senses. (Gen. 2:17; 3:5, 6, 11.) They sought to "live by bread alone"—knowledge-wisdom—instead of by the "Word of God"—inspiration. (John 1:4, 9; 6:63, 68.) They did not subject the "imagination of the heart" to understanding, thus bringing every sensation-idea into "obedience" to the Christ-Word. (II Cor. 10:5; 11:3.)

Thus it is seen that our thought, conscious or unconscious, manifests itself in what we eat and drink.

Flesh eating, in its inner meaning, signifies that man is living by the disintegration of his animal parts—"dying until dead."

Returning to the original God-designed diet of fruits, nuts, and cereals (seeding seed, Gen. 1:29, marginal note) symbolizes our return to "eat of the tree of life in the midst of the paradise of God." (Rev. 2:7; 22:2.) We may eat of the true bread—the Christ-Word within (Rev. 3:20; Luke 8:11)—and assimilating it in faith and love, live forever. (John 6:56-58, 63, 68; 11:26.)

To those who ask, "Does God permit and sanction flesh eating in the Bible?" we may reply as Jesus did to a somewhat similar question of the Pharisees: "Because of the hardness of your heart" you are permitted to slaughter and consume your fellow creatures—the animals; "but from the beginning it was not so." (See Gen. 1:29,

30.) And neither will it be permitted in the "new earth" wherein nothing shall "hurt nor destroy," and even the animals will dwell in perfect peace among themselves, as they did before Adam "fell" and also while in Noah's ark. (See Isa. 11:6-9; Rev. 21:1, 4, 27.)

Let us prepare *now* to live in the "new earth"; let us catch the *spirit* as well as the letter in our Bible quotations.

NOTA BENE

E. C. HOPKINS

There was a bold handling of the doctrine of "Malicious Animal Magnetism" in the October number of *Hampton's Magazine*. Professor Jastrow thereby showed himself an astute observer and analyst of situations and people. He demonstrated the practices laid at the door of the New York leader of a certain religious body to be really the belief and activity of the original headquarters of the cult.

Just to think of the head of a Christian sect keeping the photographs of two men in her room, marked across their faces with red and black crosses, to aid her mental antagonisms, because she imagined they were her enemies!

Professor Jastrow is right to see that we are dropping back into the dark ages when we enter such a religious body and subscribe to the tenet of "Death-Thought-for-Foes," etc. He does us as a public great service, when he sums up for us that the beliefs of the flamboyant New Movement are that all that transpires upon us, good or bad, is the effect of animus. This is a true belief without doubt, for all sensitive to mental action. Professor Jastrow himself might have indigestion if his food were served to him for a few days by a table waitress who inwardly despised him.

I heard of a noted mesmerist saying that though he had tremendous power with his silent thought backed

up by a feeling of determination, over most people, yet he never could affect a man or woman who was daily looking to Almighty God for aid. Something like an aura surrounded them, impenetrable to thought and will.

We can all see that if we can get to be sensitive films to the table waiter's animus by being in a certain mental circuit, we can get sensitive to the immunesness of the divine Absolute by communing with him till we are in his circuit.

How could a black cross drawn against my natural mind affect me, though re-enforced by Satan himself, if I wasn't dwelling in my natural mind, but joyously communicant and housed with Divine Mind?

SCRIPTURE INTERPRETATION

In the June **UNITY** the writer of the Bible Lessons asked a few questions of readers. Many answers were received, and we were surprised to find what a large Bible class we have. The marvelous thing about these various answers to the queries was their wide difference in expression yet similarity in meaning, showing that all who understand Truth have the same ideas, though they speak a varied language in describing them. All the answers received were good, and we should like to print them. The two following are samples.

1. What state of mind is represented by John the Baptist?

Ans. Cleansing by denial. I would call this an act rather than a state, the first step in the redemptive process.

2. Why did Jesus thank the Father for withholding these things from the wise, and revealing them unto babes?

Ans. As the text said, "Because it seemed good to the Father;" and this was ever the Savior's attitude, of instant dependence on and thankfulness at fulfillment of the Father's will. Wisdom itself is unsearchable, and

we can only understand why things should be, by the aid of wisdom itself, which cannot in turn be analyzed. It is a part of the "I am that I am." By wisdom or faith we know the worlds were established, and in the same way we know that the things of God are best discerned by "babes" in worldly understanding; that is, by those who have not perverted the native faculty of understanding by false processes and intellectual reasoning. Why either fact should have been ordained of God, and therefore wise, we cannot know; but believe that God himself, through the Savior's eyes, beheld again and blessed the things he had made and ordained.

3. How does man break the Sabbath?

Ans. The Sabbath of the soul, or spiritual Sabbath, is the unending peace or harmony resulting from the mystic union of the soul or mind of man with its Maker; the instant dependence of act and form upon soul or Spirit; the state of him "who hath ceased from his own works," and is no longer moved or acted upon by personal, limited, or local impulses, but only by the Spirit of the Universal, which continually moves, inspires, and tends to act through the organism of all it has made.

A cessation of this condition, and an act or attempt to act without response to the inner light and force which light and direct the world, is a breach of the Sabbath.

4. What is true temperance?

Ans. Moderation in all things pertaining to material or sensuous objects, aims, and affairs. Intemperance is the spiritual and mental equivalent to that superabundance of iron, salt, or heavy chemical elements in the human body. A certain amount is necessary to give stability and permanence of form; but an undue proportion destroys resilience, grace, activity, and makes one lopy and heavy. These have their mental and spiritual counterparts.

5. Who are the multitudes to be fed by the Christ?

Ans. The ideas and thoughts of men should be fed

by fine spiritual substance or Truth. For as the body assimilates its foods, the essential elements of which—salt, starch, and the chemical atoms—remain a part of the organic structure, so the mind and soul, in eating or appropriating spiritual substance, which continually flows out in a River of Life, to all, transmutes and finally establishes a spiritual body, the elements of which are love, faith, reverence, humility, obedience, and responsiveness to Cause.

The "multitudes" is the great number of mental entities constantly being made or created by man, the aggregation of which make up his mental kingdom.

P. G. ELLIS.

1. The John the Baptist state of mind is that awakening consciousness which perceives and condemns error, while offering no remedy.

2. The Jesus consciousness in desiring the manifestation of truth is "thankful" that it is withheld from the "wise," etc., as the "wise" state of mind attributes spiritual causation to a material source, while the "babe" consciousness is free from material beliefs and therefore open to receive truth. It is the *law* that spiritual things are "withheld," or not perceived, by the worldly wise state of mind.

3. Man breaks the Sabbath when he thinks or acts contrary to that spiritual state of mind where there is perpetual peace and rest and at-one-ment with the source of being.

4. Temperance as generally understood is a misnomer, as prohibition is what is ordinarily meant by the term as applied to the use of alcoholic beverages. True temperance in this sense would therefore mean abstinence from all forms of sense gratification when used for that purpose.

5. The multitudes to be fed are those thoughts, feelings, desires, tendencies, ambitions, etc., which combine to make up the unregenerate individual and which

in character unfoldment are constantly presenting themselves to be "fed" or redeemed by the Christ consciousness.

6. Why do many sink in the waves of negative thought?

Because of lack of *faith*. Mortality allows sense perception to distate and dominate instead of spiritual understanding, which knows the *Substance*, or underlying principle of all things.

LILLIAN S. WELLS.

We are on the threshold of a wonderful change, not only in thought, but in the Life of Man. The vision of the New Heaven and the New Earth is breaking forth on the lines of the horizon of our darkness. The progress must be slow at first, but when the Church awakes and casts off her fear of transgressing that which has, through custom and tradition, been looked upon as the will of God, namely, that evil is sent by God as a punishment, turning the loving Father into the angry despot—men will lose their craven fear, and will rise up to the knowledge of the meaning of their "freedom in Christ Jesus"; will cast off the trammels of their belief that evil still has power to injure them; will realize that its power was destroyed by the incarnation of the Son of God; and will strive to live in the knowledge that good, not evil, is their heritage, knowing that the power to so live is theirs already, and all they have to do is to law hold of it and prove its use.—*M. C. L., in "The Healer."*

Any moment may be a miracle moment. . . . At any instant the glory that shone around the shepherds on the Judean plain may transfigure our pathway.—*"The Outlook Beautiful."*

"Avenge not yourselves, . . . but overcome evil with good."—Rom. 12: 19-21.

BIBLE LESSONS



BY
CHARLES FILLMORE

Lesson 4, October 23

REVIEW

GOLDEN TEXT—*And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face.*—Luke 9:51, 52.

The last week of Jesus' work in the body was crowded full of stirring events. The importance of this brief period is shown by the fact that twenty-five of the eighty-nine chapters of the gospels are occupied with the events of this one week. It is the experience of metaphysicians that there are times of mental harvest when all the thoughts and words that have been held and spoken come all at once to fruition. Jesus said, "The word is the seed," and a truer statement was never made. A thought planted in mind germinates and comes to harvest in manner so like a seed that the simile is almost perfect.

Jesus gave several illustrations of the kind of ground these seed thoughts are planted in and the conditions they are liable to meet. The crop is dependent on this sowing. Good, careful sowing in rich ground for that purpose brings a bounteous harvest. Jesus was doubt-

5. The seed during all his thirty years' obscurity. feelings, desires, that seed in his three years' ministry, and bined to make up the week.

from the temporal standpoint his harvest

seemed agony, crucifixion, death. But when the spiritual understanding is opened these are changed to giving up mortality, crossing out bodily sensation, and coming into a consciousness of indwelling life.

So those who have sown the good seed seem to have at certain times harvests in which the body goes through what the sense man calls "agonies." However, the sower will tell you that there is not that sense of suffering which seems, and which was experienced under the old belief in physical reality. To the one who is spiritually quickened these crucifixions are part of a phenomena which seem removed in a measure from the control of self, and there is no real suffering, such as was experienced under the mortal law. Again and again those who have seemed in bondage to some bodily discord have said, "This is not at all real to me. I know that my body is in bondage, and when I think of it as reality I suffer; but when I affirm my spiritual supremacy it withdraws and I am serene."

Jesus was undoubtedly in this inner consciousness and did not suffer as pictured in the agony descriptions of those who see the sense side only. A commentator says it was a kindly custom of the Jewish ladies to give those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic to stupefy and dull the sense of pain. Jesus tasted it, recognized that it contained the drug, and resolutely put it away. He wanted all his faculties alert.

So we find in our harvest times that when the mind and body are going through changes that precede a new state of consciousness we should be careful to resort to no aid or help that will in any way dull the activity of the attention. One affirmation of unity with the Father will be more potent than barrels of anæsthetics. In such an hour let your oft-repeated statement be with Jesus, "Father, into thy hands I commend my spirit."

Lesson 5, October 30

THE ANOINTING OF JESUS.—Matt. 26: 1-16.

1. And it came to pass, when Jesus had finished all these words, he said unto his disciples,

2. Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

3. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;

4. And they took counsel together that they might take Jesus by subtlety, and kill him.

5. But they said, Not during the feast, lest a tumult arise among the people.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this *ointment* might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

15. And said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

16. And from that time he sought opportunity to deliver him *unto them*.

GOLDEN TEXT—*She hath done what she could.*—Mark 14: 8.

In this lesson Mary and Martha represent two aspects of Love—Martha that love which ministers to the physical, and Mary that which attends to the spiritual.

They are both friends to Jesus, but he commends Mary above Martha.—Luke 10: 41, 42.

Martha does not consider that anything has been done unless there is external evidence, as ministering to the body and its needs, while Mary sits at the feet of Jesus. Feet symbolize the understanding, and when Mary pours upon Jesus' feet the precious ointment she is symbolically bathing his understanding with the fragrance of love.

This is a lesson of great import to metaphysicians, because the tendency is to concentrate upon the understanding and count its logic and cold reason as fulfilling the law. But we learn by experience that the cold science of mind, without the warmth of the heart, is a very chilly doctrine. An eminent Christian Scientist once said that she had observed in her experience of fifteen years among those who were putting the doctrine into practice, that those who were self-sufficient and exacting, those who were narrow and bigoted, those who were penurious and stingy, those who were cold and indifferent to the needs of their fellows, those who were critical and condemnatory—all of them became more so where they cultivated the Science as a doctrine based upon the understanding alone. The flood gates of Love must be opened in the soul and its precious, fragrant ointment poured out upon the understanding. This fills the whole house, or body, with a balm and odor that heals and blesses all.

Acquisitiveness—Judas—says that this precious substance should be sold and the poor be supplied. That is, the faculty of accumulation would not pour out so precious a thing as love without getting a money value in return, in order that the poor, or thoughts of bodily need, might be supplied.

It is this Judas that says, "It is better for people to pay promptly for all teaching and healing. You have temporal needs that have to be supplied. Don't be too liberal with this precious truth; it is valuable and will

bring money. Don't pour out your love and healing sympathy indiscriminately; make people pay a good round price, and they will appreciate what they get."

But remember that this Judas is "a thief" and a deceiver and betrayer of his own. He is deceiving the whole world today, and even metaphysicians who are free in every other way are bound by his false reasoning.

The understanding has its days of darkness, but where love has been quickened, and the whole consciousness flooded with its sympathy and compassion, there is always consolation. Jesus referred to this when he said, "Let her alone: against the day of my burying hath she kept this."

Lesson 6, November 6

THE LAST SUPPER.—Matt. 26: 17-30.

17. Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is shed for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out unto the Mount of Olives.

GOLDEN TEXT—*This is my body which is given for you: this do in remembrance of me.*—Luke 22: 19.

This is a lesson on sin, and how to escape its consequences.

The feast of unleavened bread, or the passover, was in commemoration of the escape of the first born of Israel, when the angel of death passed over. The door-posts had blood sprinkled on them, which sign the Lord saw and passed them by.

The "first born" in consciousness is *I*—self-identity. In Egypt, or ignorance, it does not know that it is immortal, and seems to go down when the thought, or angel, of death passes over. In the *Is-real* state it proclaims life—sprinkles blood on its door-posts.

Jesus came to proclaim a new and stronger influx of life: "I am come that ye might have life, and have it more abundantly." Sin is "missing the mark," falling short in expressing God's ideas of ourselves. If death and suffering are part of our experience, it is self-evident that we have not eaten the passover with Jesus.

Among our disciples, or faculties, is one whose tendency is such that through it we are brought into condemnation and suffering. This one is known from the first; it is Judas—self-appropriation. In its highest office this faculty is Juda, spiritual appropriation through prayer and praise; introverted in human consciousness it is Judas, acquisitiveness. It is through the exercise of this faculty that suffering and crucifixion are brought about. It is the faculty that draws to us the substance of things. In essence it is good, but in its personal sense "it had been good for that man if he had not been born."

Yet, in our present state, Judas could not be excluded from the twelve. He carries the bag, he is the treasurer of our system, a thief also. He is selfish, proud, ambitious, tyrannical. But he cannot be spared. The secret of overcoming his faults is to first point them out fearlessly—"Is it I?" "Thou hast said." Then the right relation is established by giving up absolutely the life and the substance which we have called our own: "This is my body; take, eat." "This is my blood; drink ye all of it."

Let go of the idea that you can personally possess even the life and substance of your organism. They are of the Universal, and must be given up "for the remission of sins." When this place of absolute renunciation of all is attained there rushes into consciousness a new relation; the fruit of the Vine of Infinite Life is drunk anew in every faculty "in my Father's kingdom."

Lesson 7. November 13

WORLD'S TEMPERANCE LESSON.—Matt.

24: 32-51.

32. Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

33. Even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors.

34. Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

37. And as *were* the days of Noah, so shall be the coming of the Son of man.

38. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39. And they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

40. Then shall two men be in the field; one is taken, and one is left.

41. Two women shall be grinding at the mill; one is taken, and one is left.

42. Watch therefore: for ye know not on what day your Lord cometh.

43. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

45. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he will set him over all that he hath.

48. But if that evil servant shall say in his heart, My lord tarrieth;

49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

GOLDEN TEXT—*Watch and pray, that ye enter not into temptation.*—Matt. 26: 41.

The charge is sometimes made against metaphysicians that they are not champions of temperance; even that they do not consider it necessary to be temperate in order to be Christ-like. This of course is untrue, and the belief arises from our attitude toward the popular methods for decreasing intemperance.

We are in hearty sympathy with all restraint and the doing away with temptation, but do not favor the condemnation which is such a prominent factor in most temperance movements. Nor do we deem it wise to talk about the power of the evil that we are seeking to overcome. When a lot of people, in their zeal to stamp out an evil condition, see it as a great opposing force, and so proclaim it day after day, they actually infuse

into it through their own thought currents a stability and combative power that fight them back with an energy equal to their own. With this steady current of combative thought feeding the flame of false appetite and affirming for it great power, there is no end to the conflict.

The first step in overcoming an evil is to undermine it with the silent word daily sent forth that it is powerless. All falsities rest upon the "no-thing" of existence, and they are without power. Let us so declare silently and aloud, and they will be weakened as we tell them the truth. The next step is to tell those who foster them that they are not evil; that they are of the One Good, and that they are seeking that Good. That Good is Spirit, instead of matter. The stimulant that is desired is not material, but spiritual. Satisfaction is found only in the now apprehension of this omnipresent spiritual energy that, as on the day of Pentecost, fills men with dynamic force and intelligence.

The man of sense is confused by wine; he puts into his stomach that which "steals away his brains." This is but a mortal belief, and the realization of the truth of man's spiritual being quickly restores this sense confusion. Let the drunkard declare his spiritual selfhood, and continuing in its affirmation, all desire for material stimulant will be surely removed far from him. Let his friends make this declaration for him and he will be helped to overcome. It is in the power of every mother to reform her son, or the wife her husband, through the steady declaration, day after day, of the truth of man's being, and its now manifestation in his case. This means the withdrawal of all accusation and condemnation.

There are confusions of mind other than those produced by strong drink, and their effect is even more demoralizing upon the true character. These are the false states of mind produced by the personal will seeking to gratify the desires of sense. To become intoxicated with one's own personality is a debasement. To become

intoxicated with the affairs of this world is mentally demoralizing. The business man who is intoxicated with his money-getting, the woman of fashion intoxicated with the desire for social distinction, the priest intoxicated with his creed, the scholar intoxicated with his intellectual achievements—these are all in greater “woe” than the common drunkard, because they are more fixed in their delusions and have no spirit of repentance.

I venture to think that the time is not far distant, when instead of maintaining the idea of the evolution of man from the lowest organism that can be conceived, a great revulsion of feeling will take place, and, slowly but surely, will be conceded the belief that man is an emanation from the Highest—from the very Person of God himself, and so that which for so many years has been acknowledged in theory, will be proved in practice. The fiat that went forth in the beginning was: “Let us make man in our image, after our likeness.”—*M. C. L. in “The Healer.”*

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Mrs. L. M. Child.*

Fear depresses the vital energies of the muscles, and slackens the motions of life. It causes the mind to shrink back on itself and to render the system negative to surrounding impressions, and thus engenders disease,—*Dr. Mason Good.*

“Though I understand all mysteries and all knowledge, . . . and have not love, I am nothing.”—I Cor-
13: 2.

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing

EDITED BY MYRTLE FILLMORE

LEADING THE CHILD



CHILDREN know those who understand them and those who do not; for example, a child had been left for a day or two in the care of his aunt—and most unfortunately for little Charles, as she did not like children and never knew how to meet them. Charley had had a very hard time each day, for whenever he tried to do this or that, it was hindered by “Don’t, Charley,” until the little one was very weary of it. There was no suggestion telling him what to do and thus to render the time pleasant and happy during his dear mother’s absence. When his Aunt Carrie went with him to bed, and in a cool, matter-of-fact way said, “Now, Charley, kneel down and say your prayer,” he could hardly approach her knee, the loved place to say the prayer with his mother; but he looked at her most appealingly and said, “Won’t you leave me alone with God?” She had to leave him, but listened outside the door. After the usual one, he added: “Dear God, Aunt Carrie says I have been naughty. I suppose I have. Say, God! will you forgive me?”

When his mother returned, he threw his arms about her neck, and said that he had another name, “Don’t, Charley.”

The child comes to us endowed with all its innate powers infolded, and we have the privilege and great responsibility of assisting in its unfoldment; but we have no right to interfere with his individuality, his all-round development. We would never think of disturbing the rosebud in its growth; yet how often the heart and soul of the child is most ruthlessly torn asunder.

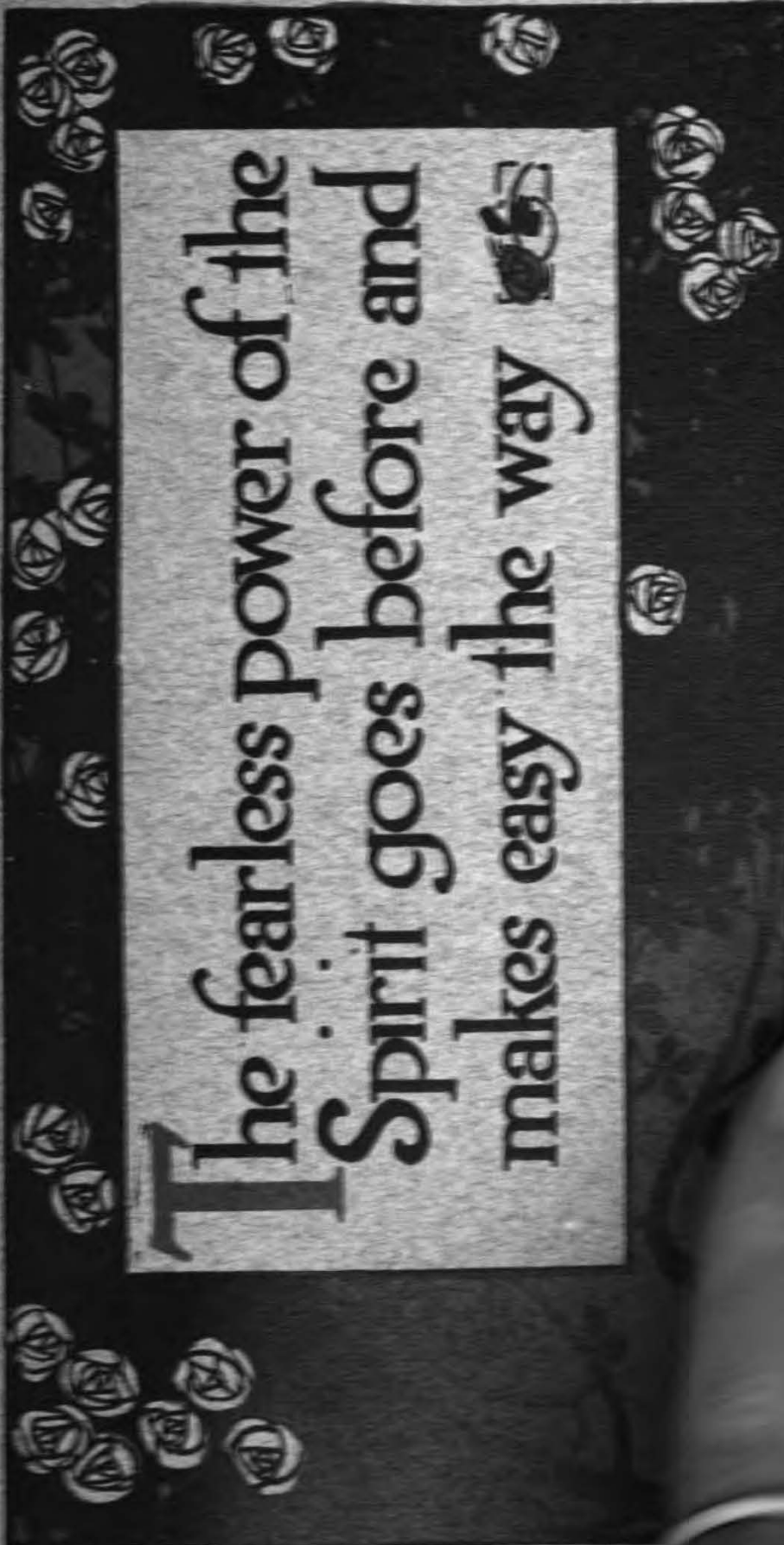
Let him remain for a time ignorant of himself; let him live naturally, and drink in his wisdom and his religion from the influences which God makes play around him. In order to rightly lead the child, we must psychologically understand him, take time to study him, to know something of his thoughts, somewhat of the ground we are stepping upon—for it is sacred, and we would not willingly offend one of these little ones or hinder its full unfoldment. There is no more interesting and absorbing study than that of the human being, especially the very active, unconscious child. We wish to keep him unconscious, but lead him to the control of his activity, using it in just the rightful way for his best good towards the development of his self-activity. Froebel desires that we should lead the child to choose to be his best self, to free self-determination.

The great question among mothers, teachers, and those who have the daily care of children is, "How can this be done?" We must not force him, but lead him to see the force of his own actions, and by realizing this, he becomes aware of the fact that he harms himself more than any one else. The outcome of it all being that we lead the child to self-control, and when he is self-controlled then he has the inner power of resistance when any temptation comes, and he becomes stronger in not yielding to this temptation, thus being able to master a greater one. "The exceedingly bad boy of the tenement house," in fact, when asked his name, gave this. Yes, this boy can be reached, by touching the divine spark within him, by leading him to see that there is the possibility of his being "one of the best boys in the great city and the best in the tenement house." When this was said to him who was considered quite hopeless by some, his reply to me was, "No one ever told me that before." By leading him to direct his own activity in the right way, he fully realized the force of his own actions, and having experienced the great pleasure that came to him after doing a kind act, he much preferred to be this kind

of a boy. He learned to discriminate between the lawless acting and the self-directed activity for good.

The opposite, over-indulged child in the luxuriant home, with every wish gratified and anticipated, should also be led to see the need of his self-control, his free self-determination, which is just the opposite of the self-willed child, who is weak and tyrannical. The child's innate yearning is to be his own self. Of course all this is unconscious to him; he is simply his happy, true self. He resents being constantly interfered with, therefore never having a chance to find himself and to know himself, which is the beginning of wisdom. There are many examples of how this true leading of the child is done, and of the grand results which followed in the individual child's life. We must first believe in his really at heart truly desiring to be his best self; therefore, if he knows that we expect this from him in thought and deed, he will more easily be so, as it is a stimulus to him. Children like to be valued as individual human beings and fully respected according to their age, and their rights regarded, just as we expect them to regard our rights. If we expect respect and love from the children, we must first give both, and prove our theory in our lives, not demanding one thing of the child and utterly neglecting the same rightful demand on the part of the child, on the ground of the right, the good, the true, when it comes under our own acts.

We must lead the child to see that he can make himself what he chooses—it lies in his own hands. By asking him, "What is the name of the child you take care of?" you throw him upon his own responsibility. At first he thinks you mean some one else, his younger brother or sister; but after leading him on with appropriate, pertinent questions he will respond and say, "Why, the boy is myself." Now this leading of the child does not rest only upon behavior, but it is basic, and he will be led on to the fuller expression of what has been roused and quickened within him; and through his self-expression,



The fearless power of the
Spirit goes before and
makes easy the way

NTTY for October, 1910, Kansas City, Mo.

either in language, action, or the expression of the face, you will know that he is beginning to realize the power of this inner life, his self-hood. This once realized, the happiness of this self-expression is his reward for the effort it caused him, and the response to that craved by him. Of course he is unconscious of the depth of this, its great value to him in his life always; but as he grows older he will come more fully into its realization. He simply "feels rightly all through," and this has been said by many of them. He feels this unity in his life. He is being formed, and with this development at each stage will not need to be reformed later in life. He is full of happiness, love, full of expression of himself.

Leading the child also refers to the matter of fully allowing the powers to grow, or be expressed, to have him unfold, and of finding out his innate powers; when, for instance, he is allowed to do the certain thing that he will naturally wish to do, then you will be able to better know what he can do, and thus is led on to the greater realization of his ability in one way or another, whether later on in music, art, poetry, fairy stories, mechanics, etc., etc. If we do not allow this freedom in the start, we may crush out the simple desire which afterwards remains dormant, for the possessor may never know that he had this power until too late.

There is much in the sincere manner in which the child is met, even in the expression of the face, which should be one that will inspire him to right action. This influence does not stop in the child's life, but the great inspiration which helped him over difficulties—for he knew that his father, mother, teacher understood it all—stays with him when older, and he can and will look back to the crisis of his life and say, "What would I have done had it been otherwise?" The child has a right to his God-given powers, his endowment, his birthright, and no one has a right to trespass upon them, to destroy them, and so crush him that he cannot be his best self and fully express the creative power within him. "Man is

a creative being." (Froebel.) He must reach the realization of his self-activity in its fullest sense. How grand a work it is for fathers, mothers, teachers to thus lead the child. It is really ideal and ideally real. To truly live every human being must realize this; and thus life becomes so full of meaning, of joy, peace, freedom, according to each stage of development—child, boy, youth, and manhood. Froebel says, "The child must be his best at each stage, or what each stage calls for." His threefold relationship and threefold development must be secured, neither one to the detriment of the others—all harmoniously blended. We must have the self-controlled human being, therefore, free-determining, obedient to the law of love, truly himself in his all-round unfoldment, the finest manifestation of God.—*Annie Coolidge Rust, in "Draper's Self Culture."*

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

I have been much interested in the "page of blessings." We find it more helpful to use several, rather than the same one at every meal. Here is one of our favorites. It was composed by one of the kindergarten students at Gertrude House, Chicago.

*"Father of all, Thine own we are;
Thine is our strength, our power;
Thou art our life. We long to be
Conscious of Thee, each hour—
Consciously Thine, each hour."*

Another that we use sometimes in the morning is this:

*"For the glory of the morning,
For the starry rest of night,
For home and friends, and love and mind,
Life's fullness of delight,*

*We would bring as our thanksgiving
A true and grateful heart,
And pray that in God's beauty
We, too, may be a part."*

I wish very much we could have some "Good-night Songs" on our Page of Blessings. It is not hard to find lullabys for the children, but I want something that expresses the truth about their divine inheritance of health, strength, vitality, peace, rest, and joy. I wish the music might be published too; but if I had the right words, I could compose my own tunes.—Mrs. F. P. R.

For the benefit of this mother and others who would plant in their children's minds the right idea of the ever presence of Infinite Goodness, we would recommend this little prayer, written by some unknown author years ago. We include it in the child-classics of metaphysics.

PRAYER

*God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way,
Through every moment of this day.
I now am wise, I now am true,
Patient, kind, and loving, too;
All things I am, can do, and be,
Through Christ, the truth, that is in me.
God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all, I know no fear,
Since God and Love and Truth are here.*

I send the Table Blessing that I learned out of one of the first UNITS that I read, and have used it ever since. I know it has supplied me with great abundance, so I give it to help others.—H. A. L.

"The love of God is our bounty; in its store we are fed. We accept it with gratefulness and acknowledge our thankfulness as children of God."

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady, cloth \$1.00, paper 50 cents; and "Christian Healing," by Charles Fillmore, paper 60 cents, cloth \$1.25; or *UNITY* and "Christian Healing," by Charles Fillmore, \$1.45; or *UNITY* and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give the name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI

CLASS THOUGHT

OCTOBER 20, 1910, TO NOVEMBER 20, 1910.

HELD DAILY AT 9 P. M.

*The Fearless Power of the Spirit Goes Before and
Makes Easy the Way.*

PROSPERITY THOUGHT

OCTOBER 20, 1910, TO NOVEMBER 20, 1910.

HELD DAILY AT 12 M.

*My Heavenly Father Knows that I Have Need of All
These Things, and He Provides for Me
Abundantly.*

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

Your chief need we discern to be a renewal of your mind in the matter of belief in old age and lack. God is Omnipresent Life and Substance. A realization of this will remove from your consciousness all fear of the negative conditions you mention.

As to marriage, you have probably noted that in our teaching we hold up the standard of regeneration. Those who desire union on the sense plane are perfectly free to seek that; but there is a higher union, and it cannot be realized unless both the man and the woman are spiritually quickened and are at-one in their desires and aims and motives, and ideas and ideals.

To be true to our teaching, we must lift up this standard in all cases of inquiry like yours. Your soul is reaching out for some good, and we are glad of the opportunity to point out to you the way to your real good.

Drop all ideas of lack and old age, and the need

of marriage to meet them, and start a new line of thought in your mind by meditation upon statements such as these:

"I am the offspring of God. I am one with his eternal, unchanging life; I am unified with the One Living Substance. My Maker is my husband. I trust myself and all that concerns me to him, and my own comes to me through the Divine Law."

When once you get the consciousness of union with your spiritual bridegroom, you will find the satisfaction you seek, and any outward union will come as the result of that which has been perfected within.

* * * *

Christ is God individualized in you. Without Christ, God would be to you an abstract principle, like mathematics.

* * * *

As to the wearing of mourning, you should consider the matter and decide for yourself. We do not wear mourning nor believe in it. We keep the teaching—"The Spirit of the Lord is upon me, because he hath anointed me . . . to give unto them beauty for ashes, . . . the garment of praise for the spirit of heaviness." Mourning is most certainly not a garment of praise, but is the outer manifestation of heaviness of spirit, the feeling of loneliness, and the sense of being bereaved or forsaken. These states of consciousness are really a denial of God, the loving Father who is ever present with us, loving us with infinite tenderness, and holding in readiness for our acceptance all tender mercies and compassion.

* * * *

It comes to us that the reason you have not made a successful demonstration of life and health is because of a negative attitude in your own mind and heart. You say you sometimes wonder if it is conceit to think that you are pure enough to heal yourself. This shows a condition of doubt, though you may not be conscious of it.

The doubt is in your subconscious, and you must declare your dominion and mastery, and take possession of your Christ purity in the name of Jesus Christ.

* * * *

Those who have failed to demonstrate eternal life here and now are simply detached mentalities, and they are not cognizant of life as we know it, because they no longer have the body-consciousness; and the senses, or avenues through which body-consciousness is kept in touch with our surroundings, are withdrawn from them. Through reincarnation they will continue to express their concept of life until the true union of Spirit, soul, and body is made in their consciousness and death is finally overcome.

* * * *

Take your faith right into your consciousness and make it substantial there; then you will demonstrate. In the twelfth chapter of Acts you will find a good lesson along this line. Peter represents faith, but he stands outside the gate knocking for admission. Your faith is in the outer, not in the inner Resource. Rhoda represents the soul with spiritual vision. She sees faith, and though the other disciples, or faculties, doubt and would nullify their own prayers by so doing, Rhoda "constantly affirmed that it was even so," until the others were led to look and see for themselves. Then faith is brought in, and the union is made in consciousness.

* * * *

The healing demonstration to which you refer is quite common among metaphysicians, especially those who have quickened the spiritual consciousness through the power of their word. Man has within him sufficient stored-up spiritual energy to make the body whole, no matter what its disabilities. This spiritual force is quickened through the use of words of Truth, or words and thoughts that correspond with its character. Whoever holds in thought a true statement makes alive the very Substance of Spirit, and when there is great need of help it is precipitated into consciousness as if it came

from some outside source. Everything is within man, and nothing is lost.

* * * *

The question of living forever in these bodies has been so thoroughly discussed in UNITY that it seems almost superfluous to mention it; but it constantly keeps coming up, because people do not understand that man is whole and complete in his present estate. "To see the record from the other side," it is not necessary to die, but merely to awaken the stored-up knowledge of the soul. The fact is that death defeats this knowledge. Regeneration is the only revealer of man to himself, and the book of Life is open to those alone who enter into the Christ consciousness. It is forever sealed to those who persist in dying. "Dead men tell no tales."

Jesus Christ said, "Behold, I have set before thee an open door, and no man can shut it." This door opens within. "Behold, the kingdom of God is within you."

* * * *

Jesus healed instantly those who had faith, and that same kind of healing is being done today. Jesus did not heal all people, as we are told that because of their lack of faith he did no mighty works in a certain place. Far more healing by the Christ method is being done today than was ever done in the time of Jesus. Thousands are being healed daily, and many of their demonstrations are instantaneous.

Life and death have nothing in common. God is life, and his will in us is the expression of himself—more abundant life. If your friend is holding to the idea that perhaps it may be God's will for her to die, she is expressing a divided faith, doubting God, the All-Good. The law is, "According to your faith be it unto you." If she will cease to color her faith with this assumption, which is only the outworking of mortal ignorance, however sincerely it may be held, and will rest in the knowledge that God's will is nothing but good will, she will come into her own.

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

What is the Law of Karma? ***

The Law of Karma is the law of cause and effect. Believers in this law hold that a cause, once set in motion, must work out through its natural course, and that if man sins he must work out his own salvation, through a series of reincarnations, though it may take untold ages to do so. This theory precludes the law of forgiveness taught by Jesus, who showed that it is possible to wipe out the memory of past sins through the renewing of the mind, and be free from the further effects of them here and now. This redemptive process is not taught by karma, and under that law man is bound to the endless chain of birth and death; but when he awakes to the Christ consciousness he dissolves these errors and knows that he is free to take up the work of regeneration of the whole man—Spirit, soul, and body.

* * * *

There is a period in woman's life here that has been termed by the race "change of life." I would like to know how we are to perpetuate youth if that change takes place. Now it seems to me that if the life organs are to manifest eternal life, they will continue their generative and regenerative qualities; and their activity is necessary to the health of the body. ***

Surely life is "from everlasting to everlasting," without beginning of days or end of years. To make this affirmation and realize it means deliverance from all the traditions of the race. There is a teaching in the esoteric doctrine that this generative germ in woman and in man can be conserved and used on a higher plane.

When man and woman forsake the ways of generation and live above the sense plane, then in woman this germ, which is detached and causes the menstrual flow, will be caught up by the higher demand and contribute to the renewing of her body, and there will be no longer any cause for menstruation.

It is left for us to choose whether we shall live on the generative plane or not. The menstrual flow has nothing to do with "eternal life"; it simply provides for propagation, and makes it possible for us to generate bodies for other souls seeking re-embodiment. It is optional with us, though, whether we shall live on the plane of generation or of regeneration. If we choose regeneration, this belief in "sex necessity" must give place to the understanding that there is neither "marrying nor giving in marriage" in the higher understanding of life, but "we are as the angels of light"—sexless.

There is a great deal of nonsense about this "sex necessity," and never while we are in its delusion can we attain eternal life or individual freedom. If you would make your demonstration surely and easily, take up the affirmation we started out with—"Life is from everlasting to everlasting, without beginning of days or end of years;" and "I am the temple of the Living God, and his Spirit in me is the only power I recognize. The laws and traditions of mankind have no power to rob me of my divine privileges."

If you will keep your mind single to this affirmation, denying all the man-made laws and human precedents, you will make room for the Lord to come into his whole temple; you will renew your youth like the eagle, and bring forth an indestructible body.

* * * *

I see you teach vegetarianism. Please explain Paul's statement, "Eat such things as are set before you, asking no question for conscience sake." ***

You will find this explained on page 319 of this issue, under the head of "The Misuse of Good."

What words shall I hold to cure neuralgia?—C. J. B.

Stop all worry, especially about the things of the future. Affirm the power of the Infinite Mind *now* bringing about in you and your affairs whatsoever you desire. To the turbulent thought waves in your nerves say, "In the name of Jesus Christ, I give you peace; *be still!*"

* * * *

Will you kindly give a "word formula" to overcome rheumatism? —M.

Hold thoughts of good-will and love toward everybody and everything. Say often in the silence, and aloud, "God is Love; all is good; the earth is the Lord's and is filled with his wisdom. I find no fault anywhere. I am filled with his love and vitalized with his vitality." Do not eat meat or butter.

* * * *

If a patient should come to you for treatment suffering with a painful finger, and you should discover the finger was out of joint without consulting the patient, and if you knew a slight twist would put it in place, the question is, How would you treat that particular case? —C. A. DE G.

We should not hesitate to put the finger in place with the "slight twist." The rule in spiritual healing is, Be led by the Spirit within. In Job it is said, "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." Jesus said, "It is not I, but the Father within me, he doeth the works." This Spirit within will inspire you to do just the right thing at the right time, if you trust it.

* * * *

Please tell me what is the correspondence to a cold in the head, and what words of Truth to hold to cure it. —E. A. W.

What is termed a "cold in the head" is a congestion caused by the stoppage somewhere in the organism of the vital currents. This stoppage may be caused by some thought either on the mental or physical plane of consciousness. The thinking centers in the body are sensitive to thoughts corresponding to their realm, and frequently carry on conversations without our being es-

pecially aware of what is going on, but the effect of which we afterwards get in the conscious mind, whose thinking center is the head. For instance, a thought of sex-lust might be directed by one strong, fearless organism toward another that was timid and fearful, which would cause tremor and cessation of life action at the generative center. This would afterwards show itself in the power center in the throat, and a cough be named. Again, a thought of jealousy and revenge might be sent out by one, and cause fear and shrinking in another at the heart center. This would congest the currents passing through the lungs, and a "stuffy head" be the first symptom, followed in severe cases by fever and pneumonia. The character of the thought will locate it in the body. Every function in the organism is governed by its thinking center, which has a mind and brain. Therefore we can talk to these body centers and tell them what to do, and they will carry out our desires. We do not talk to the body, but to the mind that forms the brain cells in the body, and it carries out our instructions. Therefore, to heal a cold we take up a general denial of the power of mortal thought to interfere in any way with the natural functions of the body or the harmonious thoughts of the mind. Deny the belief in cold, and affirm the rich warmth of the one great throbbing Heart of Love. Cast out all fear, all lust, and all hate. Lie on your back and send your conscious thought to the uttermost parts of your earth (body), with the word, "I am the health of my people;" "There is nothing to fear, for God is here."

* * * *

What causes the teeth to decay? Please give some statements for their perfect manifestation. —Mrs. R. M. B.

Teeth manifest the *substance* of Being. That substance is pure, incorruptible, and imperishable. This should be its manifestation in every part of the body, and it would be did not the carnal mind project into it the idea of corruption, decay, and death. This idea bears its fruit in decaying bones and hollow teeth. The

remedy is: Deny the belief that substance can become corrupt, or decay and dissolve. Then affirm its innate purity, indestructibility, and undying immortality in you and in every part of you, especially your teeth. Also deny that your teeth are decayed, and affirm their perfection.

* * * *

Can a body be a physical body if it cannot be apprehended by the five senses? ***

Technically, No. We use the term "physical immortality" in contra-distinction to "spiritual immortality," which is so often used by church people with the idea back of it that the physical body has no part in the resurrection. The fact is that immortality as taught and demonstrated by Jesus Christ is a transformation of the physical organism, and we know of no better designation for this resurrected body than "physical immortality."

* * * *

How can you teach regeneration when the Bible says to man, "Multiply and replenish the earth"?

We know no reason why the command "multiply and replenish the earth" should be applied to physical reproduction. God creates in mind, and his command to man is, "Increase and multiply and replenish the earth" with thoughts, ideas, words. These are the real, the true, the enduring. Material things come and go, but true ideas endure forever.

When you allow yourself to be sad and lonely, you are denying God, who is infinite Love ever present with you. If you had some loved one with you, one to whom your happiness and contentment meant a great deal, you would be careful not to say in that friend's presence that you were sad or lonely. It would be a reflection on your friend.



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

UNIFYING THE WORK

THE SIGNS THAT FOLLOW in its beginning was a paper published bi-monthly by the Unity Tract Society, and designed especially for use in missionary work, being of convenient size, and containing besides helpful articles, extracts from the letters of many who had been healed and otherwise blessed through the ministry of the Word. It was successful in its field, but after a few years we felt that greater good could be accomplished by combining our forces and issuing the paper every month as a department in UNITY. This change was made, and our expectations of the benefit to be derived from it have been realized.

A further unification of the work is now planned. THE SIGNS THAT FOLLOW comes out of the Silent Unity work and really should be considered as part of that department. Beginning with the November number of UNITY the heading "Signs That Follow" will be dropped, and all that now appears under that head will be made part of the Silent Unity Department. No change will be made in the size of UNITY or in any way except in this one heading.

The letters of acknowledgment that appear in this department are considered by the majority of our readers to be the most interesting and convincing of any of

the matter in the magazine. These short extracts are taken in nearly every instance from long, heart-to-heart letters in which the writers pour out their gratitude for the knowledge of God's saving health. These writers have put the very life of the Truth into their words and they encourage, thrill, and *convince* the needy as nothing else does.

Sick people read with great interest the New Testament instances of healing, although these took place several hundred years ago. Much greater is that interest when people alive in our day and age testify to the same kind of healing, and in addition rejoice in the understanding of the law through which it is done.

The Redemption of the Body

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8:11.

AUSTIN, OHIO.—I must tell you of the wonderful demonstration of Truth I have had. About two months ago I wrote to Unity for treatment for a tumor. The doctors said I would have to be operated on, but I am thankful to say that there is another and much better way to be healed. Just about the time you must have received my first letter, I had two very strong vibrations through my whole body, and from that time on I knew that I was being cured, not only of the tumor, but of many other ailments. I cannot say enough for Unity and the dear friends that pointed out the way for me. Life seems so different now. You may discontinue the treatment, as I am well.—Mrs. M. C.

PASADENA, CAL.—I am writing to thank you from my heart for the good work you have done for me. The tumor is nearly gone, and I am rejoiced. I am better in other ways too, for which I am more than glad. May the Father bless you all more and more in the good work!—I. A. M.

ELGIN, OKLA.—A year ago I wrote, asking treatment for M. Q., who had been suffering with gall-stones for twenty years, taking medicine continually. She is not a hysterical person, but one who has undergone surgical operations, and it had been decided that was to be her fate again, when she turned to Silent Unity for help. She is positive that the first treatment

began at five o'clock the next evening after I wrote you. You understand the wee small voice that spoke to her. From that day to this, she has not taken medicine for gall-stones, and has been better than for twenty years. Her gratitude is unspeakable.—D. A.

CHICAGO, ILL.—On August 1st I wrote you asking treatment for varicose veins and ulcer. The ulcer is healed and the strength in the ankles is almost normal. I am learning wonderful lessons from UNITY for spiritual, physical, and temporal blessings.—MRS. C. McF.

MINNEAPOLIS, MINN.—My wife had a marked improvement for the better about an hour after I wired you, and has been steadily on the gain ever since. She is now nearly well, for which we are more than thankful. God bless you and your good work, is my prayer.—D. G. C.

AUSTIN, OHIO.—The latter part of last January I wrote to you for treatment for my sister. She was completely healed, through you, of chronic constipation and piles, and is so thankful to you for what you did. Inclosed find an offering in appreciation of your work.—MRS. A. S.

LONDON, ENG.—I do so wish you were nearer, so I could get your reply quicker! But when one thinks of the thousands of miles that it will have to travel, it is wonderful it can be undertaken at all. I must tell you that in all the seventy-six summers of my life I have never had so happy a time. I seem to be lifted into another life. I am so well, so happy, so bright, so strong, my friends are amazed, and a few, I am glad to say, are inquiring the reason.—M. S.

BEAUCHAMP, JERSEY, ENG.—I have held the following thought for seven days, as advised by you: "Jesus Christ is here, raising me to his consciousness of life and wholeness." My prayers have been answered, and, thank God! I am now strong and well. My faith increases daily, and I feel God is calling me to devote my life to work in his vineyard.—G. A. F.

PITTSBURG, PA.—I have been in the Truth many years, but I never saw such a demonstration of Truth as I saw in my son after sending you that letter. It to me is only more of a revelation of the One Power. The cough has gone, and he is bright and cheerful.—MRS. C. W. S.

NEW ORLEANS, LA.—I wish to extend to you my thanks for your help in healing. Thanks to the Holy Spirit, I am cured. I was a complete wreck when I wrote to you. I was hardly able to walk, having much weakness in my abdomen. Since you started the treatment I have had no pain, no weakness, and feel as happy as can be.—MRS. E. D.

AURORA, ILL.—I wrote you for treatment about July 5th, and my husband was bed-fast with fever—102 and 103 each day. The doctor said he had tuberculosis. As soon as I wrote you he began getting better, and in a few days the fever was gone. He is feeling fine now, and is at work. It was a wonderful recovery.—Mrs. S. S.

ROCKFORD, ILL.—The treatment you gave my husband three years ago has been a perfect cure ever since, and we have been helped financially.—J. W. N.

SEATTLE, WASH.—It is now a month since I asked for help. The facial neuralgia has disappeared—not a touch of it left.—Mrs. E. W. R.

E. SOMERVILLE.—After I had told you what I had done to relieve chronic constipation, you sent me the pamphlet named "Health Hints No. 2," asking me to follow instructions. I feel at this writing that I am cured of a trouble that has been the bane of my life for twenty years. Thank God for bringing UNITY into my hands!—Mrs. H. S.

RICHMOND, VA.—You may stop treatment. I am relieved of the biliousness and hay fever. I am so thankful. God bless you always!—Mrs. M. J.

NEW YORK, N. Y.—I wrote you a few days ago, asking treatment for my friend suffering from hemorrhages, and I am glad to say that there is a wonderful improvement. He assures me he is better than he had expected to ever be, and is jubilant and gives evidence of increasing strength and vigor.—A. M. J.

NONA, TEXAS.—I received your letter about three weeks ago, and I never had anything help me so much in all my life. I haven't had a touch of stomach trouble since I wrote you, and I never went a week before without having a spell and being in bed two or three days, not able to do anything. Now I am gaining in strength every day.—Mrs. M. E.

FOLSOM, CAL.—I do not know how to thank you for the help you gave me in the sickness that came to me last month. I had no more than sent the telegram to you, when I felt better. God bless you! that is the best I can say from a full and thankful heart.—L. C. V. A.

DENVER, COLO.—Since taking your treatments I feel like a new being, full of courage and hope. I am not continually fretting and worrying. My nerves seem more quiet, and I see the brighter side of life. Your magazine is a wonderful book. I am extending the knowledge to my friends.—S. L. D.

BERKELEY, CAL.—I telegraphed this week, requesting you

to treat R. B. The patient is better, and you may discontinue treatments. Thank you!—M. W.

ST. CLOUD, FLA.—I sent to you about two months ago for treatment for asthma. I am free now—as much so as though I had never had it.—A. E. C.

FORT SMITH, ARK.—You may discontinue treatments, for I am feeling so well and happy now, and I am seeing without my glasses. I thank God and Unity for what you have done for me and my children. I have never spent a more pleasant and happy summer in all my life.—Mrs. S. H.

MARION, IOWA.—I thank you and praise God for the wonderful improvement in my conditions, financially and physically. Rheumatism is much improved. I can run as I have not been able to do for five years, and as I am a freight brakeman, you can readily understand how much that means to me.—E. R. M.

ST. JOSEPH, MO.—About thirty days ago I wrote you for help for my son, who got burnt firing on an engine. It was wonderful how quickly he got relief, and how nicely he was healed. He has gone back to work. God bless you all, is my earnest prayer.—M. E. P.

ST. LOUIS, MO.—Praise be to God, and my most heartfelt thanks to you, dear friends! The pain I wrote you about has entirely left me. I made up my mind to declare as you told me, that I was healed now, and I came across a little book, "Trusting and Resting," which strengthened my faith greatly. I am happy and free now.—Mrs. P. L.

TOPEKA, KANS.—I have improved greatly under your treatment; am better, both mentally and physically, than I have been for ten years at this time of the year. I am so thankful! Inclosed find love-offering.—Mrs. S. K. D.

OAKLAND, CAL.—Am entirely awakened from the dream of fears that I labored under, and in fact am in better health than I have been for years. I thank you heartily for your help and kindness.—C. W. R.

PAOLA, KANS.—You have helped me to find the Truth, which is freeing me from all my seeming ills. I am deeply interested in your grand work.—Mrs. F. W.

HOLLEY, N. Y.—Praise God for the healing that has been done for Mr. P. He is today a well man. God bless the Society for the beautiful work it did for us!—Mrs. J. S. P.

NORTH VANCOUVER, B. C.—Some time ago my husband wrote requesting you to treat me for rheumatism; also his sister-in-law. I thank God and you, for we are both quite restored to health.—Mrs. J. L. G.

EXETER, N. H.—My health is so much better in every way

than when I began treatment with you—for which I cannot thank you enough.—D. S. R.

SAN DIEGO, CAL.—I cannot express in words how thankful I really am to the Society for all the good I have been receiving. The terrible pain in my head is gone, my mind feels much clearer, and I can think so much better. Of course the beautiful lessons are doing me a lot of good too. This last lesson opened up my mind about the Truth that makes us free.—Mrs. E. S.

ROGERS, ARK.—I want to thank you for what you have done for me and mine. My sister Mrs. A. H., whom you have been treating for a sore on the face, is getting perfectly well. It was a wonderful cure.—N. G. M.

OSHKOSH, WIS.—I wrote you a month ago, asking for the freeing Word, and I want to say that the backache has entirely disappeared and the horrible fears that had possessed me have gone.—Mrs. J. W. G.

McELHATTAN, PA.—My headaches have disappeared, praise the Lord!—Mrs. C. M.

MONMOUTH BEACH, N. J.—It is with great happiness and a heart full of thankfulness that I can write that I am much better. The pain is less, and I am now going down stairs, and am once more with my family.—A. McK.

TRENTON, N. J.—How my heart warms with love and gratitude for the help that came to my daughter through your loving care. She writes she is much better, and it is wonderful how quickly she began to improve after writing you.—L. L. W.

KANSAS CITY, KANS.—About thirty days ago I wrote you for treatment of myself and husband. You have been very successful indeed. My husband is improved in many ways, and I am gaining strength daily. We felt a change right away. I cannot fully express my gratitude to God, and to you as the means whereby I have been drawn in the right line of communication of Life.—Mrs. M. W.

FORT ROCK, OREG.—I am thankful that I can tell you that my leg was nearly well when I received your letter, and now I am entirely well. I am very grateful to you for your help. May the Spirit guide you in all your good work, and reward you plentifully!—P. J.

N. YAKIMA, WASH.—My general health is better than ever. My complexion, which was so sallow, is getting as rosy as when I was sixteen.—L. S.

OAK PARK, ILL.—I am sending an offering and deep gratitude for the help you have given my little son through your understanding of God's love to us. He is so much improved

that he seems like a different child. I give thanks daily for UNITY and the wonderful, practical and useful every-minute-of-the-day religion it teaches.—MRS. E. C. B.

SAN JOSE, CAL.—I want to thank you for the loving help you have given me. You have been the avenue through which I have been freed from the trouble for which I asked help. I praise and thank God for his loving-kindness and goodness to me. Please discontinue the treatment, as I know I am healed.—V. R.

CALLEP POINT, N. Y.—Through your help and suggestions for self-help I have felt the healing power of God.—A. S.

CHARLESTOWN, R. I.—I am perfectly well, praise God! and hope, with the aid of this consciousness of Truth ever in mind, to keep so.—C. B. K.

LOS ANGELES, CAL.—I wrote you some time ago for help for my daughter. Everything worked out beautifully in a very short time; it was wonderful how soon she changed completely.—MRS. M. K.

PHILADELPHIA, PA.—Please drop my name from your list, as I feel that through your advice and instructions the Lord has answered my prayers and yours. I feel fine, and believe that I have been entirely cured by the Father.—M. C. H.

PACIFIC GROVE, CAL.—I have sent you many messages in the silence, and strong, earnest thoughts of love, gratitude, and friendly greeting have gone forth to you daily, though I seemed not able to write. I am in every way better than for three or four years, and I never could put into suitable words my great thankfulness for the great help I have had from you. MRS. J. T.

CAMERON, MO.—I am handing you my contribution for the month. This does not express in any part the blessings I have received from God. When I wrote you last I was experiencing many claims of error, but since then my real self has become manifested, and I can thank God for untold blessings.—G. J. H.

JOPLIN, MO.—I wrote you in July asking for help, as I was suffering from a complication of troubles. I knew I would have help; I expected it, but not until the night of the day I received your letter did I get relief. About an hour after I had retired I felt wide awake and expectant, and I began drawing deep, long breaths. Before, I had avoided deep breathing, for it hurt my sore side. After the third breath I felt no more dread, for I said, "This is the healing Spirit," and soon felt a warm, comfortable glow all over me; and I lay there rejoicing and thanking God and you. The deep, long breathing con-

tinued, and in the morning my side was perfectly well. The eruption all dried up and almost disappeared. This is wonderful to me. I thank and bless you.—Mrs. A. S. F.

OGDEN, UTAH.—I wish to tell you how well my mother is doing with your help. The dislocated elbow has never caused her one particle of pain, is not the least bit stiff, and is improving right along. The injured hip is so much better since I wrote you last, that she is able to walk with the slight aid of a cane, and she will leave the cane off in a few days. There are no words adequate to express her thankfulness and appreciation of what you have done for her.—Mrs. L. M. S.

CHICAGO, ILL.—About three weeks ago I wrote you of my son, who is a singer. He had overworked his voice, and could not sing his high notes. In less than a week his voice was as great as ever. It was certainly wonderful.—I. M. S.

COLVILLE, WASH.—I am very glad to be able to write you of great improvement since I wrote you last. I can walk now quite a bit without my canes, and will be able to start profitable work next week, something I have not done for more than three years.—C. D. G.

SPRINGFIELD, MO.—I want to thank you for the help I have received. I am getting along fine; I am well. My hearing has improved wonderfully. I rejoice and am glad, because the joy of Christ is mine. Kindly discontinue the treatment.—Mrs. C. T.

CHICAGO, ILL.—Inclosed find token of appreciation for the service you did me in the latter part of last May. It is a great comfort and makes the seeming hard places easier, to know there are people who are working for the love and good of others rather than the money. I am thankful that I know I can come to you when I need help. UNITY has been a great help to me, and I know God will prosper you for the good you are doing.—J. S. K.

WINDSOR, ONT.—It is with a very thankful heart to my heavenly Father, and you dear Unity, that I write to tell you there is great improvement in my husband. I bless you for your patience and faithfulness with me. At last I can understand the law of giving thanks for things as soon as I have asked for them, although I may not see the accomplishment of the thing asked for for a little while. I know I am growing in faith and in understanding.—Mrs. S. L. P.

MONTROSE FARM, TEXAS.—Before your letter with the Word reached me, the terrible gout in my feet had left me, and I was able to be up and walking. God is good.—Mrs. G. W. V.

BRIDGTON, MAINE.—The change in me has been marvelous,

For two weeks I have been entirely free from pain, and I am gaining strength each day. A new peace and joy have come to me, which I have never known before.—A. B.

VANCOUVER, B. C.—After I wrote to you the tumor actually grew worse for a few days—or at least appeared to. Then it quickly showed signs of getting better, and now it is practically well. I thank you ever so much.—F. J. L. T.

BRYN MAWR, PA.—I sent you a telegram a few days ago, when I was in bed suffering with hemorrhage of the uterus. It had been going on for two weeks, and in forty-eight hours I was better, after you had received the telegram. It was so wonderful, and so quick. I thank God and ask him to help and bless your Society many-fold. I am so grateful.—A. L.

VANCOUVER, B. C.—As for myself, "I am unfettered and unbound, Triumphant! Glorious! Splendid." That just about expresses my mind, and I do feel intensely glad and thankful to be free from my life-long old trouble and to be able to express myself without hesitation or difficulty in speaking. It has taken a long time for me to realize this healing, but it proves to my entire satisfaction the wonderful and marvelous nature of the Power you good people are setting to work and spreading abroad.—G. A.

"They Shall Prosper That Love Thee"

"Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."—Psalm 67:5, 6.

CINCINNATI, OHIO.—Inclosed find thank-offering. I wrote you a few weeks ago asking to be enrolled as a member; also for employment. I had nothing in view when I wrote, but before two weeks had elapsed I had my choice of four positions. The best part of it is, that I had not applied for any of these.—C. L. W.

REDONDO BEACH, CAL.—My success in business has been good. I have been helped so much through your treatments.—A. L.

HARLAN, KY.—Financially my affairs are in better condition than last month. I have received several hundred dollars due me, that I never expected to receive.—J. G. W.

WESTON, MO.—I am inclosing an offering, and trust it will help along the good work. I have been helped so much. Mr. E. has a good position.—J. E.

MONTREAL, QUE.—I do not need the treatment continued, as I have had marvelous results. Two days after your letter

came I had two positions offered me, one of which I have accepted. Since that I have had several other chances offered me. I feel wonderfully encouraged. I thank and bless you.—E. P.

NEW YORK, N. Y.—I wrote you for treatment for business success, and I wish to say that I am having improvements every day. I feel a wonderful growth of confidence and trust.—A. M. J.

ALBUQUERQUE, N. Mex.—My husband's business has been good for this time of year, and he is more than pleased.—M. L. N.

CANAAN, CONN.—I am fully aware that I ought to have written you before, but the prosperity thought has been so effective and beneficial to me that my time has been taken up and I have hardly found time to sleep. I have been greatly prospered. Have had every room in our house filled, and had to turn away applicants. The trouble which seemed to be threatening my son is disappearing, and there are prospects of better environments for him. I truly feel that I can say, "I know in whom I trust." I cheerfully inclose another offering.—MRS. S. C. B.

PATERSON, N. J.—I return the Prosperity Dollar, and a small token of gratitude to you for it. I do hope every one who receives one may receive the benefit which I did while it was in my possession. Please accept my grateful thanks for your treatment. I was in despair when I first heard of Unity, but I doubted if anything could help me. I have changed my mind now, as I have got more work than I have had in a long time.—M. A. B.

WALDEN, MASS.—Some months ago I wrote you for prosperity treatments for my husband. The results were good; prosperity in the way of new business came to him.—MRS. W.

EDGEWOOD, R. I.—Some months ago I asked you to treat my husband for prosperity. I am inclosing a thank-offering. You may discontinue treatments, as everything is looking bright. Many, many thanks!—J. V. B.

KALAMAZOO, MICH.—I asked you a while ago to treat us for prosperity, and enable us to pay off old debts. Many thanks to you, as I know it is through you that it has been accomplished.—MRS. J. A. F.

SOUTH OMAHA, NEBR.—I asked you for prosperity treatments, and send you a small token for all the good you have done me. God bless you for all the good you are doing!—MRS. W. W.

SAWTELLE, CAL.—I wrote to you some time ago for prosperity treatments, and I thank God for what I have received.

I am much improved in health, and have been at work at my trade as a carpenter now for three weeks. I am truly thankful.—C. L. C.

WEST NEW BRIGHTON, N. Y.—I wrote you last Sunday asking for special treatment with regard to selling our lot. I am very happy to tell you the sale has been made, and feel sure you have helped me greatly.—L. F. A.

"The Glorious Liberty of the Children of God"

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

SAN FRANCISCO, CAL.—Just three days ago I got back my old position, and am now on the road to success. I have had no desire for anything in the way of liquor since I wrote you for treatment. I have been working, and am paying debts incurred during my enforced vacation.—M. T. E.

WELLSBORO, PA.—I write to thank you and tell you all the good you have done for me and mine. My husband hasn't wanted tobacco and his stomach hasn't troubled him any since I wrote to you for help for him.—Mrs. W. D. W.

CHADRON, NEBR.—Since writing you for treatments for my husband for temperance and prosperity, I have been very much pleased with results. Things I had wished changed for years, have been adjusted, and I thank you for all that has been accomplished.—E. S.

CHICAGO, ILL.—Everything has been so much better for us since we have learned to take everything to God. I am more thankful every day. I was happy, since out here, to meet a lady and her husband to whom I had given a copy of "Lessons in Truth" about three years ago. It has been such a help to them! They were very destitute at the time, but have overcome that. They have made many demonstrations, the best one being the husband's deliverance from the drink habit.—H. H. W.

DULUTH, MINN.—It is a month since writing you to continue treatments for my husband for the drink habit. He writes the desire has gone, and passing a saloon has no temptation for him. I thank you for all you have done for me and mine.—M. J.

GUERNEVILLE, CAL.—There is such a change for the better in my husband, and the temptations that they throw before him do not seem to have the same effect upon him as before. With thanks to God and you I inclose love-offering.—Mrs. Wm. C.

NOTES FROM THE FIELD

JENNIE H. CROFT

The "Divine Science Association" is a new organization which is just started in the field with meetings Sunday evenings and Wednesday afternoons at 409 "The Grand," Atlanta, Ga. Mrs. Mathilde Hoehn Tyner is leader and teacher and also healer. The teaching is along Unity lines, we are informed, and we bespeak for this new Center the support of our Atlanta friends.

The New Thought Alliance Club of Detroit, Mich., announces a series of lectures for the season of 1910 by Charles Brodie Patterson. The rooms of the Club are at 648 Woodward Ave., and the topics given cover a wide range of helpful subjects for the Truth student.

Mrs. Pauline E. Sayre, of the Brooklyn Truth Center, has returned from her summer vacation and has reopened the rooms of the Center at 313a Quincy St., Brooklyn, N. Y. Classes in Practical Christianity open October 12th. Advanced courses also given.

Our readers who have been interested in the series of articles on "Spiritual Housekeeping" by Annie Rix Militz, which have been running in *UNITY*, will be glad to know that they are to appear in book form. We trust that the next issue of our magazine will contain a notice of the publication of the book.

Unity Truth Center, 414 LeMoyne Building, 40 Randolph St., Chicago, Ill., is now open for the winter's work of teaching and healing. The leader, Prof. LeRoy Moore, is most successfully conducting the classes which meet every afternoon, and reports of many cases of healing reach us. All of *UNITY* publications may be found here. Office at residence, 4324 Vernon Ave. Consultation hours, 8 to 12 a. m.

The Truth Students of Chicago hold meetings every second and fourth Wednesday of each month in Hall 811 Masonic

Temple at 2 p. m. This is the oldest New Thought organization in Chicago. It has now affiliated with the Chicago New Thought Federation.

We note that the Truth is being spread abroad in England, new centers being opened in many different locations. Wolverhampton is the latest addition to the number, with a "Higher Thought Center" at 34 Westbury St. Let the good work go on.

The Metaphysical Club, 30 Huntington Ave., Boston. Mass., will hold a conference November 13th and 14th. There will be three sessions daily and a reception. For program write Anna B. Parker, Sec'y, at the above address.

A Metaphysical League has been organized in St. Louis, Mo., with headquarters at 509 N. Newstead Ave. The Higher Thought Center formerly at 3817 Windsor Pl., being the first to initiate the League movement, has turned its effects over to the management, placing their library under the direction of the League Secretary. Mr. Everett W. Pattison, Divine Scientist, will conduct the religious phase and will give a Bible interpretation every Sunday morning. We trust that all UNITY subscribers in St. Louis will support the work of the League. Harriet C. Hulick is organizer of the League.

The Chicago New Thought Federation has reorganized. Some eight years ago this organization was formed and flourished, until it was deemed best for the general welfare of the movement to merge into a world-wide movement known as The World New Thought Federation. Owing to insurmountable difficulties this larger organization was finally disbanded. Later the Chicago Federation resumed its work and was reorganized in December, 1909. Now a paper is published with the purpose of bringing the work of the Federation to the knowledge of a larger number. *The Bulletin* is the name of the monthly publication, and Vol. 1, No. 1, is a most interesting issue, with a condensed history of the organization from the original beginnings. The following well-known people in the field of the Higher Thought are the officers: T. G. Northrop, Chairman; Kathleen M. H. Besley, Vice-Chairman; Dr. Mary R. Melinda, 2d Vice-Chairman; Mrs. Betty P. Umstot, Secretary; Charles O. Boring, Cor. Secretary. Mr. T. G. Northrop is Treasurer.



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Kansas City, Mo., subscriptions \$1.95; 3 subscriptions \$2.75. If not convenient to get money order or draft, send paper bills or stamps at our risk.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

New York: Brentano's, Fifth Ave. and 27th St., New York City; Roger Bros., 429 Sixth Ave., New York City.

Boston: The Metaphysical Club, 30 Huntington Ave.

Hartford, Conn.: E. M. Sill, 89 Trumble St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th and F. Sts., N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval St.

St. Paul, Minn.: W. L. Beekman, 45 East 4th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

Denver: Colorado College of Divine Science, 730 Seventeenth Ave.

Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Building; Whalan's News Agency, 233 S. Spring St.

San Jose: Home of Truth, 144 North Fifth St.

San Francisco: The Occult Book Co., 1141 Polk St., near Sutter.

London, England: Power Book Co., 29 Ludgate Hill, London, E. C.

Higher Thought Center, 10 Cheniston Gardens, W.

Cincinnati, Ohio: Lotos Library, 701 Mercantile Library Building.

SPECIAL NOTICE

We call special attention to the change in price of subscription to **UNITY** magazine for Kansas City, Missouri, also for Canada and foreign subscriptions. City, \$1.35; Canada, \$1.25; Foreign, \$1.35 (5s, 7d). Change to go into effect January 1, 1911.

THE PROSPERITY DOLLAR

All members of the **UNITY** Subscription List are entitled to a Prosperity Dollar. These are new dollar bills—just as good as Uncle Sam makes—and we are pleased to send them to you if you agree to hold the right thought when using them. With your co-operation we can help the finances of any honest, earnest man or woman.

THE SILENT SEVENTY

Many who have long desired to be actively about the Father's business are finding in the Silent Seventy work just the opportunity they were seeking. God is in the midst of this faithful band, honoring the efforts put forth in his name. The department is in daily receipt of enthusiastic reports of a nature similar to this:

"I am enjoying the work. I am so happy to see the fruit of the word! Mrs. S. is now a subscriber, and is so changed and happy."—Mrs. T. J. G. (S. 70—B51.)

New memberships are being written out every day, and we are now ready to begin the enrollment of the fifth Seventy.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SAMPLE COPIES OF UNITY

Millions of people are ready for spiritual help, and will accept it gladly when presented in a right way. Don't think your neighbor is not yet ready for Truth; he may be more open-minded than you have thought. Try sending a copy of **UNITY**, and see what the result is. If you do not want to part with your copy, notify us and we will cheerfully send one. It is better, though, to give out yours and have us send you another. People appreciate and give more attention to printed matter when it comes with the recommendation of a friend.

It presses upon us more and more how great the need of men to understand the law of thought and the wonderful part it plays in their lives. When they do get an inkling of it, they are so thankful, that all the effort one makes is well repaid. If it be admitted that the greatest thing in the world is Love, the next greatest is surely Understanding.

LESSONS BY MAIL

The Unity Correspondence Course of Lessons is open to students everywhere. It is an advanced course of study, and we would advise beginners to read first some of the printed lessons, like the "Cady Lessons" (\$1.00), or "Christian Healing," by Fillmore (\$1.25). These can be had by mail, postpaid, by sending to the Unity Tract Society.

That those who are ready are getting understanding in the school that they never had before, is evidenced by the many letters like the following, which we are daily receiving from students:

DALLAS, TEXAS.—The first lesson was a revelation to me, and each successive one has opened up new thought; but this, the fourth, has been so startlingly clear and exact in its statements as almost to appear axiomatic.—Mrs. W. O. G.

LOGAN, UTAH.—I have noticed a quickening of the understanding even in the study of the first lesson. I admire your thoroughness and system in teaching, and fully recognize that a thorough knowledge of the foundation principle will make future lessons easier.—A. B.

BROOKLYN, N. Y.—I am inclosing Lesson Seven. As usual, it seems the best lesson yet studied. It is surprising to me that, with such a course of instruction to be had, there should be any one in this fair land starving for just what these lessons bring—peace and harmony.—M. C. M.

BETHEL, CONN.—I want to express to you again my joy and thankfulness for the wonderful help these lessons are to me. A new life seems to be opening before me, a life in which fear in all its forms is eliminated.—A. M.

ATLANTIC CITY, N. J.—Herewith please find answers to questions of Lesson Two, which is simply beautiful. "Christ," the only begotten of the Father, is put forth so clear, in the most simple, plain language, that one must grasp it instantly.—O. F. L.

DANBURY, CONN.—It is wonderful how the work of each lesson transcends the former one. I just feel myself growing within. I have enjoyed the companionship of Lesson Six in the UNITY in evolving my responses. Spiritual success follows closely upon every effort of your students, in all the instances I know, and it is good to know that we have but to "prove the Lord" and "he will pour us out a blessing."—D. W. S.

MOVED

The Unity printing plant has been moved to its new quarters at 917 Tracy Avenue.

The new building is most convenient and pleasant. The press room, stock room, and superintendent's office occupy the basement floor. The bindery, finished-stock room, and mailing room occupy the second floor, and the third floor is being fitted up for the Silent Unity Society.

A new Optimus press 39 by 55 has been added to the press-room equipment, making it quite complete. The entire building is well lighted by large double windows, and all the wood-work, shelves, and built-in furniture are finished in Old English. We all rejoice and praise the Lord for so complete and comfortable a place in which to carry forward the Unity Work.

UNITY SUBSCRIBERS, ATTENTION! When you change your place of residence be sure to drop us a post card at once, giving both your old and new addresses. Do not wait for the postmaster to do so. By giving this your attention you will receive all your copies of *UNITY* and will save lots of extra work at this office.

WEE WISDOM. *Myrtle Fillmore, Editor.* The magazine for up-to-date little folks. Each month this messenger of Truth goes forth from Unity office laden with stories and thoughts of Truth in its simplest form. The children learn from it how to keep well and happy. The grown folks also find it well to become as little children and study its truths. Illustrated. Price 50 cents a year. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

WEEKLY UNITY. A four-page weekly paper published in the interests of the local Unity Society of Practical Christianity. Each copy contains a Responsive Service to be used in the Sunday morning service. It also contains a column of "Things to Be Remembered," and items of news concerning the work at Unity Headquarters. Published every Thursday. Price \$1.00 a year.

LITTLE SERMONS, *By Edna L. Carter.* A booklet especially helpful to those who desire the things of Spirit. It leads you right into the inner kingdom—the kingdom of Mind—and before you are aware of it you find you are studying your own thoughts and realizing that the happiness you seek comes, not from external things, but from your own mental

states. The book is gotten out in a very attractive and artistic cover, and contains 64 pages. Price 20 cents.

BOOKLETS BY CHARLES FILLMORE (Leo Virgo).

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TALKS ON TRUTH. 48 pp. Price 25 cents. These talks are convincing lectures on vital subjects pertaining to Practical Christianity.

SEEK WISDOM. 28 pp. Price 15 cents. A booklet that shows how the mind builds its own body—builds it in harmony or discord, according to the ideals held in thought, wherein Spiritual Wisdom is the foundation of a perfect life.

PHILOSOPHY OF DENIAL. 33 pp. Price 15 cents.

DIRECTIONS FOR BEGINNERS. 19 pp. Price 10 cents. This little booklet gives the Statement of Being in a few words in connection with a Guide for Six Days' Treatment.

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We have fifty copies of "Summer Stories" without covers (but the reading is all there), that we will sell for nine cents each as long as they last. The booklet contains 64 pages of stories and poems written by the children themselves.

GET READY FOR THANKSGIVING! The "Unity Vegetarian Cook Book" teaches you how to prepare a fine humane meal for that day (or any day) without the loss of a single "gobble," "cluck," or "quack."

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Vol.
XXXIII

KANSAS CITY, MO., NOVEMBER, 1910 No. 5

YOUR PLACE

FLORENCE SLACK CRAWFORD



T the present time in the world there seems a great spirit of unrest; every one seems to be seeking, seeking, seeking! The mind, hungry almost to the point of starvation for Truth, is demanding satisfaction, and is making strenuous and sometimes violent effort in its demand. Anarchism, Socialism, Unionism, are writhing in their eagerness for their rights as they see them. Discontent is increasing with almost startling rapidity in the homes of our land, fathers and mothers and children individually and collectively demanding their rights, their place. Tremors of unrest are evidenced in all departments of our government, and in all governments. Every individual and every organization seems to be reaching out—indeed, seems to be crying out—"Give me my place!" Over this vast sea of dissatisfaction the wise must breathe the Spirit of Peace, must declare Light in the midst of the darkness, which indeed shines, but which souls blinded with selfishness are unable to see.

There are some things which, even though the mind refuses to accept, are true nevertheless. A little child may refuse to call two plus two four, and yet if he does not do so all his problems will work out inharmoniously, and he will be caused all manner of trouble and distress until he wisely turns about and accepts the truth that two and two are four; then like magic his problem becomes easy and simple. And so it is with us little children grown big. Ignorantly and selfishly we have de-

sired to be something alone, something separate and of ourselves, which has led to struggle and suffering and strife, when all the time the truth is, *all is one*, and until we turn about and accept that as truth, and work out our problem in that knowledge we cannot bring harmony, health, beauty, richness, and joy into our lives. We wonder why everything seems to go wrong; why, in the midst of plenty, there seems to be such lack for us. It is because we are kicking against the pricks, and it is hard. This was the wonderful light which came to Paul as he was on his way to Damascus to persecute the Christians. He thought he was doing a righteous thing until the Lord appeared unto him and said, "Saul, Saul, why persecutest thou *me*?" It was not the personal Jesus whom Saul was seeking to slay, but other individuals; but in the moment of that great illumination, when Jesus said, "Why persecutest thou *me*?" Saul was led to see the great *oneness* of all; that the "whole family in heaven and earth is named Jesus Christ"; that to do a thing to the least in the body of Christ was indeed to do it to the head of that body, or Jesus himself. Stunned with this knowledge he cried out, "Lord, what wouldst thou have me to do?" Never will our way seem easy until we see the Universal Jesus Christ, as Paul saw him, and cry the same cry, "Lord, what wouldst thou have me to do?" Immediately we shall hear the same answer: "Go, . . . and it shall be *told* thee what thou must do." Our place is not found through demanding or seeking, but in recognizing *oneness* and in being *willing*. Once the heart reaches the place of simple willingness to serve the *whole*, the ministry for the individual is unfolded to it, and the way once seemingly full of hard pricks becomes suddenly a path of pleasantness and peace.

That this great truth was indeed Paul's illumination, and that it is the rule by which all our problems are to be solved, is made plain in the twelfth chapter of First Corinthians, from the twelfth to the twenty-seventh

verse, inclusive. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . Now ye are the body of Christ, and members in particular." First of all, we see that though our particular ministry must be and is individual, yet we recognize that to all there is primarily but one place—the body of the Lord Jesus Christ—and that already we are in it; and moreover, that we can never get out of it, and by rejoicing in this wonderful realization and knowledge we are more and more fully developed until in the full light of the Christ mind we are perfected and our individuality is established eternally in our mind, even as it has been already in the Mind of the Father from the beginning.

We are of God, little children. We are of him, his essence, his being. We are formed (shaped) by the Christ mind, that light or true knowledge of Being which God spoke forth when he said, "Let there be light." It preceded creation (formation), and has been and is working to image the perfect Jesus Christ Universal—God made manifest—of which image we are members in particular; but at the same time, being many members, we are yet one image. And we have grace (gracefulness of form, beauty, wisdom, knowledge, love, etc.) according to the "measure of the gift of Christ," or according to the measure with which we let this light shine through us—which is the Truth, the knowledge of which sets us free.

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." For that reason my ministry differs from yours, because I am an individual as well as the Universal Jesus Christ; you are individual also, as well as Universal. Each of us has a form, mission, and beauty peculiar to ourself, and provided for us from the beginning. Behold, I have planted you "wholly a right seed." When I plant an acorn do I not know that in the fullness of time I shall have an oak tree? In no sense can an individual be spared from the universe. The universal

Mind formed that which it needed. Your place is established; it is secure. Through non-adherence to the Universal Law you may lose your consciousness of being a part of the whole, but you are of it and necessary to it, just the same.

Jesus knew *whence* he came, *why* he came, and *whither* he was going, at twelve years of age. Then began his years of preparation when he listened to the voice of God within him and was about his Father's business in every detail of his life. I have struggled to know my place, and I feel a great, loving sympathy for the whole world, which seems to be struggling for knowledge of its place. I believe that we should know our place, and that we will know it as soon as we are strong enough to say, "Father, I know I came from thee. I am willing to do the work thou hast portioned me." We are given a wonderful lesson in the Old Testament story where Uzza tried to steady the ark of the Lord with his hand as it was being moved from one place to another. He reached forth his hand, and in so doing brought death to himself. We are the arks of the Lord. The Holy of holies is within us, and God knows where this ark should be. We must take our human hands off, or we will bring about our destruction. The mind needs but to listen, and then act. "As many as are *led* by the Spirit of God, the same are called the children of God."

I remember preceding one New Year, I was tormented with this thought of "my place." The Spirit seemed urging me into activity, but all seemed darkness, and I was crying out within myself, "Where is my place? where is it?" I picked up my Bible, and my attention was attracted to this verse: "The anointing which ye have received of him abideth in you, and ye need not that any man should teach you." *Within* me! and I needed no man to *teach* me! What a revelation! How wonderful that seemed, and how comforting it was! For years I had been bemoaning the fate which seemed to have denied me the college training I had so much desired,

and here came to me this wonderful revelation that I did not need it—that, indeed, perhaps I was better off without it; for my anointing was already planned and I needed no teacher from without! With my soul rejoicing in this, I attended the New Year's service at "The Home," and being early, picked up the Responsive Service Hymnal, and read a lesson to fill in the time. These words greeted me:

"Stand still and see the salvation of God which he will work in thee.

"The Lord will fight for thee, and thou shalt be in peace.

"Rest in the Lord, and wait patiently for him."

In a few moments the leader came in, and to my astonishment announced that very lesson. Then I was certain the message was meant for me. I immediately proceeded to stand still and rest, and to let the Lord do the fighting. "Come unto me, all ye that are weary and heavy laden, and I will give you rest." From the time of that experience, my anointing began to reveal itself. Illumination comes when the mind is still.

Going back now to that twelfth chapter of First Corinthians, in which we are told that we are members of the body of Christ, let us pause there in meditation, and we will see why we are told to *rest* and to stand still, while the Lord *works*. Our bodies are made up of millions of cells all joined together in different groups or forms, but all governed by the mind of the individual. Each cell in itself is individual, having a complete little government of its own. It has consciousness and will, just as the whole organism has, and yet in order that the whole body may exist in its beauty of form and motion, it must be obedient to the I AM, which governs the whole body. So we as members of the Christ-body possess all the attributes of the whole body, yet for the sake of universal harmony and expression, our mental attitude must always be, "Not my will, but thine." "Just let me serve. I know that the highest good is designed.

I know that in doing even the least service, the whole consciousness may be mine, if I serve the whole in the act. Therefore I serve gladly in meekness and lowliness of heart, seeking not my own, but my neighbor's good."

It is doubtful if a cell in the sole of your foot has any conception of the beauty and grandeur of the whole body of which it is a part, and which it serves. Its knowledge must be from within itself, for in no possible way could it see it from without. How foolish it would be to attempt to use its own intellect in governing its affairs. It must be guided by the whole mind in order to receive its highest good, and in order to render its highest service. The study of the anatomy of the body is of absorbing interest. The old Greeks placed the words "Know Thyself" over one of their temples. That phrase has been handed down and studied, but somehow it has been thought to mean a self apart from the body. We are told that the "invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Why, then, are we prying into the invisible when we have not yet given attention to the visible, especially since we are told that we will understand the invisible through a knowledge of the visible? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If you cannot appreciate the formed, how can you love the formless?

There is but one law—the law of Christ, Love. It operates in every department of the universe—in the blade of grass as well as the countless spheres whirling in space; in the tiniest insect, in the most beautiful composition of music, in the invisible portions of our body, as well as the visible; in you as you are today, as well as in you when you have realized your perfection. There is no injustice; the law is operating, only we have been using it against ourselves. We have been kicking against the pricks. God makes no mistakes. The law of the

Lord is perfect. *You are where you belong*, in just the place your mental operations have placed you; but you need not stay there, if you find the place uncomfortable. A shoe hurts when the foot has outgrown it. Begin to use the law harmoniously. This is the law: "With what measure you mete, it shall be measured to you again." Is it surprising that we should have to give ourselves wholly to God, when he has already given himself wholly to us? The law would be broken otherwise.

There is but one Son of God—the universe, whose name is Jesus Christ. It is of God, his essence, made of him, and it rests in him. Jesus our Savior is the head of this body, being in the lead, the first-born of many brethren. Just as the cells in our individual bodies receive their directions from the head, or place of central consciousness, so do we then look to Jesus Christ. In seeing how the head of our body ministers to the whole body, we can understand our relation to Jesus, the head of the universal body. Also, the relationship which the individual cells bear to each other in the body, is just the same as that which we should bear toward each other as individuals. Is it not of service? Is not each cell seeking its brother's health, and not its own? Does it not hasten the healing, purifying blood along to its neighboring cells as quickly as it is given to it? Suppose a cell is selfish and endeavors to keep all the blood that comes. Can it possibly contain it? The blood would burst it asunder, the stream is so vast. It cannot receive it all at once, but by opening both to give and receive, the whole volume can pass through, and it can receive the whole. Thus it is kept sweet and clean and pure, and plentifully supplied. As it *gives* so it receives, and it has to *give* first. Notice the placing of those words. It is *give* and ye shall receive. It could not be otherwise. You cannot fill what is already full. An emptiness must be made. It was a great revelation to me when I learned that Jesus, in telling the rich young ruler to sell all he had and give to the poor, was seeking

to bless the rich man rather than the poor, although they would have been blessed also. Spirit blesses everything it touches. The blood follows a perfect circuit. The cells are in no fear of lack. They know all is contained in the *one*, and surely, surely as they give out, so shall it return to them in due time.

This is the secret of your healing. Do not you see how you, who seem to be poor, can say "*I am rich*"? All wealth is contained in the universe. It is yours to spend; that is what it is for; therefore *spend* it freely, fearlessly, in *blessing*. It will return to you with interest a thousand-fold. It is really, actually, practically, more *blessed*—not sentimentally, but more materially—blessed to *give* than to receive. It brings more return financially; it relaxes the body; it dispels fear. It is health. Suppose you have weak eyes and want healing. Then forget for the time your eyes, and bless the eyes of all the blind you can think of. You know that though as an individual you are blind, yet Jesus Christ, your big self, sees! "Cannot the foot call the whole body mine?" Give, and ye shall receive. Let the lame rejoice that Jesus Christ, the whole man, walks. Let him tell it to all the halt: "Christ walks in you. *Give*, and ye shall receive." Deaf ears will be unstopped as they in this consciousness unstop the ears of their fellow men.

Study the Sermon on the Mount in this consciousness, and see how it all works out. "Love your enemies." Why? Because you are loving yourself! "Judge not." Why? Because you are judging yourself! The blind beggar on the corner is yourself. The fallen woman, despised and rejected, is yourself. The ignorant one is yourself. The prisoner is yourself. The drunken loafer is yourself. The murderer about to be hung is yourself. Can you afford to despise him? But oh! the most beautiful form in all the world is yourself! She who sings with that divine voice is yourself! The poet, the artist whom you love, is yourself! The great philosophers, the highest angels, the Christ of God—he is yourself! You

who know this, no longer judge the diseased soul as real, but you dispel the disease by making him acquainted with this Universal Jesus Christ who is himself, and in the blessedness of that realization he finds his place, and begins to serve the whole in some way according as he is able, be it only in patching shoes! It is not in what we serve, but only that we serve. There is no great or small in God. The health of the cell depends upon the whole body, but the health of the whole body depends upon each cell. The beauty of the universe, the coming of the kingdom, depends on *you!*

Grace is a very abstract subject. You have grace in your heart when you are gracious, kind, loving; when you serve another without thought of merit or demerit; when you love for love's sake; when you are good for goodness' sake, and do not even think about that. To meet every seeming evil without a thought of envy or malice or cruelty or revenge—it is this that makes you loving, gentle, and kind. That is the graciousness that is loyal, kingly, and has no sense of inferiority or superiority in it, but always deals as king with king; and when you hear of a woman who is gracious you can know that she is courteous, queenly, pleasant, kind, loving. This divine quality is one with love. It is love manifest. Whoever is gracious is graceful in action. Graciousness is that which is best of all beauty, of all wholeness, brought out into manifestation. There is a graciousness in you that is the healing power of God and can radiate to your fingers' ends and out into all your surroundings. Take the words of Paul, "My grace is sufficient for thee," and realize that this grace is healing you and uplifting you and cheering you and blessing you.—*Annie Rix Militz.*


As much of heaven is visible as we have eyes to see.
—*William Winter.*

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

POINTS IN PROSPERITY

T is a metaphysical law that there are three steps in every demonstration. First, the recognition of Truth as it is in Principle; second, holding the idea; and third, the manifestation. Today we study the second step in the demonstration of prosperity.

From the teachings of Jesus it is clear that he accepted fully the proposition that God is our Resource and that all things are provided for us by our Father. It is necessary to cultivate these ideas by considering them daily in all that relates to support and supply.

Some religious teachers have tried to make us believe that it is our Christian duty to be very poor. But this is not the doctrine of Jesus Christ. We read that the Son of man had not "where to lay his head"; but the old interpretation of this cannot be true, because Jesus was welcomed gladly at the homes of the rich and the poor, and he had his parental home at Nazareth. He dressed as a rabbi, and so valuable were his garments that the soldiers cast lots for the seamless robe which he wore.

He knew and demonstrated that there is abundance for all, and no lack whatever. This abundance is found in the kingdom of God, and when found everything needful become manifest—not through hard labor, but through the realization of Truth spoken into expression by the Word.

But every anxious thought must be put away. If you cut up your true ideas with cross-currents of doubt

and fear and anxiety, you cannot expect the Word to manifest.

Do not give too much power to money. Back of money is an idea. Get back to the idea which it represents, and deal with the money question in the realm of ideas. Then you will never fall in bondage to Mammon. If the government was not behind our paper dollars they would be worth nothing. If God is the Source of all and has said, "Let man be abundantly supplied," he is back of your call for food and raiment and every good thing your heart can desire. Ask largely and have absolute confidence that your every need shall be met.

Instead of basing your faith on your income, drop from your mind all such limitations and think about the unlimited Resource. Do not spend time patching up old garments, and economizing as though your means were small. If you cling to such ideas and refuse to let into your mind the larger ideas founded on the truth—"All that the Father hath is mine"—you alone are responsible for the manifestation of your small ideas in the appearance of lack and poverty.

When Jesus went into the wilderness of his untried mind, his undisciplined mentality, he was tempted to turn stones into bread. This temptation to try to get supply out of material things comes to all, and must be met as Jesus met it: "Man does not live by bread alone, but by every word proceeding out of the mouth of God." It is the word, the idea, that feeds the soul, body, and affairs of man, and unless the word is recognized and appropriated there is lack somewhere. "The Father knoweth that ye have need of these things."

THE LAST JUDGMENT



ESUS taught that there is a power in man which gives him authority over the things of the world. This Principle is the Higher Self, the Spiritual Man, the Christ. If we would succeed we must

bring forth this Principle. It gives dominion and mastery.

The description of the last judgment given in the Gospels has been used to terrify men and women and thus compel them to unite with the church; but in this day of enlightenment people are not so easily led or driven by fear. They ask for understanding. When they do seek light concerning the judgment it is given, and they learn that it is all a matter of Law—the very law of Being. They find that for every departure from this Law they must suffer, not in some future time of great tribulation, not in a great judgment after death, but here and now.

What is the Law? It is that universal something in us of which we are all conscious, that tells us when we are doing right and when we are doing wrong. It may be defined as the innate knowing of right and wrong, and this knowing may be quickened, cultivated. This quickening does not come by the study of material things, but by concentrating the mind upon the Higher Power, the Christ within.

This brings us to the realization of what Jesus meant when he said, "The Son of man shall come in his glory and shall set the sheep on his right hand, but the goats on his left." The Son of man is the Divine Power in man. It is that in us which knows. The Son of man is not far away, and his "angels" are with him. Angels are the true concepts of the Absolute. Every man has within him the sheep and the goats. The goats are thoughts of opposition, resistance, stubbornness. All of these must be separated from the true when the Son of man comes into the individual consciousness of the glory of the Father. The real man is the spiritual man, the I AM, and when he comes into dominion a great judgment work, a great day of sifting and separation, goes on in the mind and body and in the outer world of the one in whom this great quickening, renewing Christ-mind works.

The natural man is in a constant whirlpool of "Yes

and No." This is not dominion, and it is not true of the real man. He discerns the real from the unreal, the true from the false, and by his word of authority separates the sheep from the goats. The sheep are the meek, obedient, kind, tender, true thoughts. They are intelligent. In Oriental countries, where sheep are cared for by shepherds who love them, they show remarkable intelligence. The Lamb that "taketh away the sin of the world" is loving, intelligent obedience to the Divine Law that saves men from sin and the results of broken law.

Sin is always followed by suffering, the "hell of fire," unless you know the Law and identify yourself with the Christ and his righteousness and thus separate yourself from sin. If you get angry your blood will boil; your anger will cook the corpuscles. So with every departure from the law of love, a condition comes that men have named "disease." But there is no reality in the diseases that are described in the medical books, and no remedy can be found for them in the realm of materiality. They are all the outpicturing of error thoughts, and the only real healing power is in the Christ-mind, where true ideas rule.

The greatest joy of life is service. Many think it is in getting things, but they are always disappointed. It is the people who forget themselves that bless the world with their presence. Selfishness leads to fault-finding and complaining and scolding. Consideration of others' welfare and forgetfulness of self make sunshiny people. They have the secret of happiness and satisfaction. If you are cross and irritable you may know that it is because you are allowing selfishness to rule in you. You want what you want, and when you get it you will not be satisfied. Later you will want something else just as much. Do not allow this goat to dominate you. You will be most unhappy if you do, and the longer you permit it the more unhappy you will become.

A story is told of a rich woman of uncertain temper who dreamed she went to heaven and was being shown

about the place. A large mansion attracted her attention and she asked for whom it was built. She was much surprised to learn that it was for her gardener. "Why," she said, "he never saves; he is most improvident." A little cabin near by seemed to her more suitable for him, but she was told that the cabin was for her. She was indignant and said, "Why, I live in a mansion down there." To which the attendant replied, "Can't help it, madam; we are doing the very best we can with the material that is being sent up."

"The kingdom of heaven is within you." Lay up within, treasures of love and wisdom and righteousness.

RETROSPECTION AND INTROSPECTION



S metaphysicians we consider every attitude of mind in its relation to the individual. Everything revolves around I AM. If it revolves in right relation it is not egotism, but altruism. To get the right relation, start with the Principle, the One Omnipresent Spirit, God. God is Mind. Mind is constantly creating, sending forth its declarations, and resting in their fulfillment.

Body is a phase of mind. It is the fruit of mind. Do not talk about the body as being a low vibration, or as material. In the study of mind action, take the body into consideration as the fruit of thought.

The real Substance is visible to mind. If you think the body is material you fail to build into it the one pure Substance. Put three things into your body: first, intelligence; think about every function, organ, and cell as intelligent; second, build in energy, force, power; and third, see with mind and eye the purity of Divine Substance in every lineament.

Do not look back to the past. When you do, you think of that which has no substance, and the body is deprived of a necessary element. People who look back

become childish and grow old. This is because they go back in consciousness to the days of childhood. Body is expression. If you live either in the past or the future there is a drawing away from the body of intelligence, force, power, and substance. Thus the consciousness has nothing to build upon, nothing through which to express. If the drawing away is allowed to continue, there is a final separation of the mind from the body. Be careful, then, of retrospection or of mere idle dreams of the future.

The children of Israel are the real thoughts. Their faces are turned toward the land of Canaan, the kingdom of God which is within man. Introspection is necessary. Do not look too much without. Look to Spirit, and not to external conditions. There must be, within, a positive working center. Prayer and meditation will establish this center in consciousness. Looking without tends to dissipate the thought-stuff and throw it out from body and mind, and the body is depleted.

Man must learn the law of life. If he prays to some far-away God he is wasting his thought-substance. The Father is within. The Son is within. This is the great fundamental teaching of Jesus Christ.

There is one great Law Universal, but millions of expressions. Every man is expressing the Law in his own way. One is using the Law and making for himself a material world; another makes an intellectual world. Only those who discern the Law and conform to it in the recognition of the Higher Power, or Christ in man, express the Law in its highest, the spiritual world.

When the indwelling Christ is found, man-made laws no longer bind. The race is free from law and under grace through Christ, who is himself the Supreme Law, the Principle of Being. One in this consciousness is free from all law, because he becomes a law unto himself.

Is the coming into consciousness of this Christ Man a slow process, requiring ages? No. It is a matter of

understanding, and is under no bounds of time. Some men have forged away ahead of the race, because they have taken advantage of certain mental powers always here ready for the use of man when he recognizes them. Now is the accepted time, and now all things can be done. By thinking about all things as now present you focus the thoughts in the now, and this concentration brings large results.

A great step forward will be made by the human race when it drops the burdens of precedent and heredity. A specific denial of ancestry is necessary. God is your Father, and your inheritance is from him.

THE UNIVERSAL LAW OF INCREASE



BROADLY speaking there are in every one of us two states of consciousness. These are represented by John the Baptist and Jesus. John said, "I must decrease, but he must increase." John the Baptist came out of the wilderness—that is, out of the ignorance, the limited concepts of mortal mind, and he represents the intellectual perception of Truth, which decreases as the Higher Consciousness, the Christ, increases.

This change of consciousness is brought about by a recognition on the part of man that there is within him a Higher Self. This is the Christ, and through spiritual quickening this Supreme Man is brought to the consciousness of every individual. To establish this consciousness, advantage must daily be taken of the means of spiritual growth, which are chiefly prayer and meditation and the right use of the Word.

As a step in this development, declare with John—"I must decrease; he must increase;" knowing that it is the personal man who decreases and the consciousness of the indwelling Christ that increases.

The parables of Jesus Christ may be applied to the

individual or to the race; but we get the real benefit of them only when we apply them within ourselves. Today we study the parable of the talents, and if we look within to find the man who buried his talent, we shall get the full force of the lesson.

Man is the "image and likeness of God," and potentially all men are endowed with the full measure of talents. When one of these talents is given to the consciousness by the Lord or Higher Power in man, through the quickening of the Spirit, then individual responsibility begins.

There is a Universal Law of increase. It is not confined to bank accounts, but works in every phase of manifestation. To comply with the law and bring forth its beneficent results requires co-operation of man consciousness with God Mind. First, use the talent you have, whatever it may be. Increase comes by use. Then have faith in the law. Do not reason too much, but forge ahead in faith and boldness. If you think about outside conditions as hindrances they become environing obstacles. Then you become fearful and bury your talent. Look away from the outer and see but the one power. Say, "All power is given unto me."

If you study yourself too closely in your present condition, your progress will be slow. If a child constantly looked upon his limitations he would remain a child; but he loses sight of everything but the point to be attained—full-grown manhood. The boy anticipates and sees himself as a larger boy, and as a man. It is the childlike mind that finds the way into the kingdom. Then do away with all limitations and behold yourself as the perfect man, the well-beloved Son in whom the Father is well pleased.

Remember that increase does not come by personal effort, but by the Spirit. It is God that giveth the increase, and it comes through the Universal Law. Your part is to keep the law.

Everything falls before the dominant mind. Say

with Napoleon, "There are no Alps;" though there may seem mountains of difficulties in your way, they will be removed and cast into the sea of nothingness if you use your talent of power and speak the Word with assurance.

You can increase your consciousness of life by talking to the Life Center and speaking words of praise and blessing for the abundant, spiritual, eternal Christ Life there being generated. Use this talent of life and it will expand. Act as if you were alive and were glad to be alive, and there will be a new realization of life.

If any of the functions of your organism are slow and sluggish, it shows that some talent is buried in your subconsciousness. Find out what it is and bring it into expression. Do not allow yourself to come under bondage to the "I can't" man. He is the one who believes in limitations and wraps his talent up in them. No increase is possible to him. Be positive in Spirit and you will succeed.

Appetite, lust, passion, and the various secret sins of mankind are buried talents. They are returning no increase, because they are held in the bondage of material thought. It is this thought that digs in the earth and covers up many a good quality. Uncover the buried talent and return it to the Lord, with the increase of right use. Affirm God's will being done in all your thoughts and acts, and the higher law will resurrect the buried talents.

I shudder now whene'er I hear
A lengthy scientific term.
I wonder if this thing called "fear"
Is also carried by a germ.

—*Washington Evening Star.*

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.—*Buddha.*

The first wealth is health.—*Emerson.*

SELF-IMPROVEMENT

WALTER DeVoe



MAJOR chord in music in contrast with a minor chord awakens the feeling of upliftment, or joy. In a funeral march the minor chorus predominate, because of their solemn quality; but a change to the major is needed by way of contrast, to awaken the hope of immortality.

Characters impress one according to their dominant quality, like musical chords. One will excite, another depress, one arouse to action, and another pacify and soothe; some repel and others attract. They produce these effects even while remaining silent, so that it becomes apparent that each possesses a characteristic tone which silently but none the less potently arouses antagonism or awakens friendship through that mental sympathy by which all minds are related in the spiritual universe. This leads me to question—

How am I affecting the minds of those I meet, and how can I improve my mental tone and make myself more attractive? My every thought and feeling is a vibratory activity of my mental nature. My mental atmosphere is colored and qualified by this activity of my thoughts and words. My general tone is the combination of all that I have thought and felt. As I think new thoughts and generate new feelings, the vibration and quality of my character will change to a coarser quality if my thoughts are low, to a finer quality if my mental product is noble. Thinking and uttering words and statements of truth of a lofty and noble nature has the tendency to lift my mind into a state corresponding to the meaning of the thought or the feeling that it awakens. If this is done daily until it becomes a new habit of mind, the quality of my nature will be entirely changed and the tone of my character established as a generator of ennobling feelings. Thus I will create a new mental world, and have a more spiritual outlook

upon my old world; I will see it with new eyes, and it will reveal more of the intelligence of Life.

I live in heaven or hell according to my state of feeling, and as the thoughts and words with which I fill my mind awaken feelings of joy and peace, I will discover "a new heaven and a new earth" here at hand, and I will enter into my heritage and find it to be a state of self-conscious knowledge, entered by the way of Truth which I AM.

I am attractive to souls of a higher degree of development only as I radiate the qualities which they like, or with which they can agree. My aura, or mental atmosphere, increases in attractiveness to all souls in the degree that I individualize the feelings which generate harmony and joy; therefore my power to attract friends will increase, and other things being equal, my prosperity will come to me, as I develop the attractiveness of my soul.

I can count on losing friends and closing all avenues of prosperity by continuing in those mental attitudes which make people uncomfortable when they are expressed.

My friends or associates like or dislike me by their subconscious feelings of what I really am, and my permanent tone is impressing others all the time, drawing to me or repelling opportunities for financial or mental benefit.

And as my mental tone is the result of my daily habits of thought and feeling, therefore my mental habits are creating my destiny.

This fact of silent but potent tone-values is worth much thought and meditation, for it is the secret of great possibilities and is a mighty factor in my material and spiritual welfare.

AFFIRMATIONS

I can keep my mental atmosphere radiant with the glory light of the Christ if I will continue to speak his words and intone his quality in my character.

When I utter audible soulful prayers, my soul becomes so positive in the holy love and nature of Elohim that its light is visible to those who have soul sight. Those who hear the words, even though they cannot see, can feel the sincerity of the soul quality, and are moved, according to their love for heavenly truth, so that they feel heavenly qualities responding to the earnest words of truth.

By this daily practice of expressing the qualities and the words of Elohim my nature becomes more and more the tone of Elohim and embodies divine love and power.

In this exalted state aroused by voicing holy truth, I am vibrant with the Love Light of Elohim. My soul blends with and receives the radiant love of Elohim, which is the Holy Spirit.

Verily, I become the Word of Love embodied, and according to the intensity of the vibrations which this habit of devotional expression develops, I am able to arouse and awaken listening souls to feel the quality and presence of Elohim.

They feel the quickening Spirit of Holy Joy; the Breath of the Spirit evokes celestial music from their silent harp of life. They long for more of this celestial feeling, and then they are taught that the daily silent and audible expression of words which spring from intense soul feelings will build them a new character and enable them to sound forth the strong soul tone of the sons of Elohim.

My state of soul feeling is the life of my thoughts and words. Thoughts and words that do not spring from sincere feelings are as forms without souls, sometimes even beautiful in their balanced symmetry, but lacking in the breath of soul life.

Oh, the glory and exaltation of living and voicing the Word of God! The human tone quality becomes a constant power for good, radiating a positive influence that is felt by souls all over the world.

THE BIBLE; HAVE WE LOST IT?

BY CHARLES D. WILLIAMS,

PROTESTANT EPISCOPAL BISHOP OF MICHIGAN



WHEN John Wesley had to decide whether he would go down to Ipswich to preach, he stuck a pin between the leaves of his Bible and took the first text that struck his eye. If it read, "So he [Jonah] paid the fare thereof and went down," then John paid his fare and went down to Ipswich. If it read, "Let him that is on the house-top not go down," etc., then John went not down to Ipswich. If he found nothing so pertinent to his perplexity as either of these passages, he twisted what he did find into some pertinency by a mystical or symbolical interpretation; or else he tried again.

That was one use made of the Bible—the use which we may call "bibliomancy."

But Wesley made another use of his Bible. With it he brought sinners to repentance and turned them from the "broad way that leadeth to destruction" into the paths of righteousness and peace. With it he comforted the sorrowing by means of "the comfort wherewith he himself also had been comforted of God." With it he illuminated the darkness of the perplexed and showed unto them straight paths for their wandering feet. With it he "raised them that were dead in trespasses and sins into newness of life."

So John Wesley had two Bibles. One was a diviner's rod, a magician's wand, an alchemist's touchstone, a Delphic oracle. The other was "the sword of the Spirit," "a lamp unto his feet and a light unto his pathway."

Our grandfathers, and particularly our grandmothers, cherished both these Bibles. Indeed they did not distinguish between them. Now we have lost one of them—at least all of us who think have. Some fear that

we have lost both. I believe that we have gotten a firmer hold on the better and richer, indeed the only real, Bible.

The first I may call the "heathen Bible," because it embodies heathen ideas of revelation and inspiration.

The second I may call the "scriptural Bible," because it is the Bible to which the Scriptures themselves bear unwavering witness; and above all the "Christian Bible," because it is the Bible which Christ used.

The heathen had their "words of the gods"; that is, alleged communications from their deities. There, for instance, was the priestess of Apollo at Delphi. When the divine afflatus seized her as she sat on her tripod over the hole in the ground where the inspiring god was supposed to dwell, she became "out of her head," as we should put it in plain English. All her faculties were suppressed for the time being—reason, memory, even consciousness. She uttered incoherent ravings, wild snatches of mystic song, ambiguous and symbolic phrases and sentences. Beside her stood her prophet, who tried to interpret the oracle for the consulter. But the utterance itself was wholly the god's, not the priestess's or the prophet's. Not only the substance, but the very words, were divine. When the priestess awoke she was supposed to have no recollection of what she had said. She had been a passive instrument, the lyre or flute upon which the deity played.

That is the conception of inspiration which prevailed among the master minds of Greece and Rome. Plato so describes it. He calls it a madness, an insanity. (Indeed, insanity was considered a form of inspiration.) He compares it to a young man's falling in love, when he is abandoned by all his rational senses, losing his head as well as his heart. Once in a while a sober mind like Plutarch's tried to inculcate a more rational view of inspiration, teaching that while the vision might be divine, the expression thereof was human; the words were those of the priestess and the interpretation that of the prophet, colored and limited by their human per-

sonalities and powers. But that idea was not popular. The prevailing conception was that the medium was a mechanical instrument, and into the message entered no human thought, feeling, or will. Consequently the oracle was purely divine; every word was a word of the god.

Now this heathen conception of inspiration was carried over into Christianity by some of the early Christian fathers. The result was that the Bible became to the Jewish and Christian world absolutely one book, whose sole author was God. The names of Isaiah and Jeremiah, or of John and Paul, might be written over portions of the book. But those names had no significance. For their bearers had not been authors, but only amanuenses, "inspired penmen." They simply recorded or uttered what was dictated. And so the *Book* was not only the "*Word of God*," but its *words* were the *words* of God. Nay, the Helvetic Confession of Faith declares that not only the words, but the letters, both consonants and vowels—even the punctuation marks of the Old Testament—were all equally inspired of God.

Every part of the book was of equal divine authority. It was absolutely infallible upon every subject. The talking snake and magical trees of the Garden of Eden and the swimming ax head of Elisha were literal miracles, of equal importance with the resurrection of Jesus Christ. The Godless and bombastic Book of Esther, the erotic Song of Solomon, and the pessimistic and agnostic book of Ecclesiastes were as much the Word of God as the sublime utterances of the second Isaiah, the Gospel of St. John, or the epistles of St. Paul. The Bible became an arsenal of proof-texts for the establishment of metaphysical dogmas, and each text was irrefragable, no matter where it came from. Did a theologian want to prove the unchangeableness of fate in a future state? He took from Ecclesiastes (which is really agnostic as to any future state) the enigmatical words, "As a tree falleth, so shall it lie," and triumphantly closed the controversy.

You could stick a pin into such a book and take whatever turned up for your infallible guidance in any practical perplexity, as well as for the settlement of theological controversy. It was a simple process, ready and easy of use. By it you could prove or disprove anything. Only it really settled nothing, for your adversary could find another proof-text which contradicted yours.

Such a Bible, heathen in conception and use, soon became untenable.

It was first made untenable by "the lower criticism," i. e., the study of the text itself. First there were the various readings, scores and hundreds of them, in both the Old and New Testaments. Which reading was the Word of God? The answer was made, "The original reading, of course." But as nobody had the original reading and there was no way of establishing what it was, the literal words of God were confessedly lost.

The very vowel points of the Hebrew text shattered the theory of verbal inspiration. These were invented by Jewish rabbis from six to eight hundred years after Christ, and were placed above and below the line of the text. Before that only consonants were used. "Brd" might mean "bread," "beard," or "board." You had to depend upon the context and the judgment of the compilers as to which was the right reading.

And then there are the quotations of the Old Testament in the New. They are very rarely exact. Sometimes they agree with the Hebrew text, sometimes with the Septuagint or Greek version; sometimes with neither. The quoters, whether Christ or his apostles and evangelists, seem to care little about the exact words, so long as they get at the sense.

The scientific difficulties of the Bible, its plain contradiction of the simplest and best-established discoveries, are too patent to be denied. Read the first chapters of Genesis, or almost any other part of the Old

Testament. You will find them full of childlike conceptions of the physical universe. The earth is the center of the universe; the sky is a solid firmament, a vault of blue, set with the sun, moon, and stars, which serve simply to light the world and divide the seasons; in this floor of the heavens are built windows and trap-doors which, when opened, let down the rain; the universe is made in a week of six days of twenty-four hours each, with a Sabbath whereon God rested from his exhausting toil; man is made like a clay image, from the dust of the earth, etc., etc.

The attitude of the Church toward these difficulties has varied. In the main there have been three positions:

First, science is always wrong and the Bible is always right. If the Bible says the sun goes around the earth and Galileo says the earth goes around the sun, then Galileo must be excommunicated, if he can't be burned. That was the first attitude of the Church.

Second, the words of Scripture must be "handled deceitfully," wrested from their plain meaning, twisted, distorted, manipulated until they are forced into some conformity with science. That is the position of the harmonists, who patch up tenuous and shifting agreements between Genesis and geology. It is less brutal than the first, but it is less honest.

Third, the Scriptures were never intended to teach science, but religion. As a great Roman Catholic scholar once put it, "They teach not how the heavens go, but how to go to heaven." They reveal, not natural and physical truth, but moral and spiritual truth. That is the position to which our most intelligent Christian thought has come. It is a great gain. But it does not meet all questions.

Another set of problems arises. Is the Bible always the Word of God in this restricted field? Is its every utterance on moral and spiritual themes infallible? To that every sensitive Christian conscience must answer "No."

The moral standard of the book varies with the temper and enlightenment of the age and of the writer. Cruelty and treachery are in the Old Testament commended by inspired prophets, and even boldly attributed to the command of Jehovah. Deborah exults in the name of the Lord over Sisera's murder by Jael. Jehovah himself issues the order for the extermination of the Canaanites. Samuel commands Saul in the name of the Lord to murder the captive women and children of the Amalekites and hews Agag to pieces with his own hands. The polygamy and concubinage of the patriarchs are sanctioned by the Almighty. Laws of vengeance and retaliation are issued amidst the thunders of Sinai, and then are swept aside by the merciful Christ in the Sermon on the Mount. The imprecatory Psalms curse the oppressors of the nation and the Psalmist's personal enemies. Elijah calls down fire from heaven to consume the officers of the law sent to arrest him, which same thing the apostles, proposing to do, are severely rebuked by the Master. A lying spirit is sent forth by the Lord to trick Ahab. The she-bears are sent by God to devour little children who remark on Elisha's bald head. And so on. These are the most serious difficulties which a devout reader of the Bible encounters. He must either give up his belief in a Bible which is everywhere equally infallible and inspired even upon ethical and spiritual matters, or else his faith in a good God.

And upon this comes the "higher or historical criticism" of modern times. It has shown us a Bible which is not one book, but a vast and variant literature, a patchwork of authorship and date, often stained by human passions. For example, the parallel accounts of Chronicles and Kings are written, one by an ecclesiastical mind, the other by a prophetic or historical mind. It has brought down a large part of the law of Moses from Sinai to centuries later, and shown that it has grown up gradually out of the exigencies of the times. It has found myths, folk-lore, and legends, very like those of

the surrounding heathen, in what had passed as sober history. Multitudes of minor questions are still unsettled. But the main results have been established, and the work has been done very largely by reverent Christian scholars.

We have here, then, a literature, not dictated by one divine Mind, not characterized by one invariable and consistent spirit throughout, but a parti-colored product of various ages and various minds. These are plain and well-established facts. It will do no good, but only incalculable harm, to blink them. We must face them frankly, honestly, and, let me add, fearlessly.

What is the result of all this criticism? A Bible is lost, lost beyond recovery—one of the Bibles which our grandmothers cherished devoutly: the heathen Bible, dictated by God to inspired penmen whose reason and personality were suppressed in the process of inspiration; the Bible whose very words were infallible and inerrant upon every subject; the Bible which could be used as an arsenal of proof-texts and as a diviner's rod.

But have we lost the real Bible?

Let us see briefly what that real Bible is. The new knowledge has given us a wider conception of revelation and inspiration. Revelation is the unveiling of God's eternal truth wherever it may be found. There can be no human discovery of truth anywhere without a previous divine revelation. God's revelation and man's discovery are but the two sides of the same process. Inspiration is the quickening of an ear to the hearing of God's utterances. For instance, there is God's revelation in nature. But we need prophets to interpret that revelation to us, and gifted souls like Darwin, Huxley, or Tyndall, inspired seers in the natural realm, to read to us secrets that have been hidden from the foundation of the world. The inspiration is never inerrant, and the knowledge of nature is never infallible. The process is progressive. Year by year, this domain of the revealed truth of God in nature enlarges.

So it is in the realm of art. The great musicians, sculptors, and painters catch the vision glorious and interpret it to us common mortals. So it is also in the realm of human life and experience. It is a subtle thing, this gift of inspiration; we cannot define it precisely in logical terms; we cannot measure it exactly by mathematical degrees; but we always know it when we see it.

So it is, *pre-eminently*, in that region where conscience reigns supreme, the moral and ethical realm, and above all in the sphere of spiritual experience where man holds communion and fellowship with God. Here are phenomena as real as those in the physical world. To the open eye and ear of the seer come visions and messages of divine truth impossible to lower souls.

Now the ancient Hebrews had, *pre-eminently*, the God-given genius of religion. Above all others they developed and sensitized the conscience of the world. They were possessed with a passion for holiness; "they hungered and thirsted after righteousness." Above all they had in superlative degree the gift of "God-consciousness." Mankind owes practically to them alone its monotheism, or belief in one spiritual God. They have given to the world the highest, noblest, and most sublime conception of Deity. That divine gift, that religious genius, that spiritual inspiration, touched and transfigured everything the Hebrews did. Their literature is all religious literature. And that literature, or the best of it—so much of it, at any rate, as has survived—is collected and preserved in what we call the Bible, the "Divine library of the Old and New Testaments."

We have only to lay down this literature beside that of any other people to discern one remarkable difference. The Hebrews wrote stories of the creation of the world, as did all other early peoples. The scientific conceptions of these stories do not differ from the scientific conceptions of other ancient stories. They saw the same material heavens and earth as did the Babylonians or Egyptians. But they saw God in and through all his

universe; God the Creator, God the Sustainer, God the all-ruling Providence.

They wrote history as did all other ancient peoples; history that has imbedded in it here and there, like fossils, legends, folk-lore and myths; history that is not always to be depended upon. But one thing they did know as no other people ever knew. They knew that God was in their history and all history, overruling it to his great purpose; that it was all an ordered process of divine discipline and education. Moreover, they wrote history with a conscience; they exhibited frankly the weaknesses and infirmities of their national heroes. They confessed their national sins. They saw everywhere the judgment and the mercy of God, patiently training, uplifting, and purifying a rebellious, sensual, and sinful nation.

Even myths, legends, and folk-lore in the hands of these writers become subtle and profound parables and allegories of the moral and spiritual life.

They wrote songs and poems, as did all other peoples. But the one theme that pervades them all is, not war, women, and wine, as it was with all other ancient peoples about them; not the beauty and awe of nature, as it was with the Greeks, but ever God and his grace. The Book of the Psalms will ever remain the treasure house of devotion, the rich and adequate utterance of the soul.

Their seers saw visions of spiritual beauty that never fade. Their prophets caught such glimpses of God and his purposes, of human life and its meaning, as shall stand forever. When shall we ever appreciate Micah's definition of essential religion, the real service of God, uttered, remember, in an age when among all peoples form and ceremony and bloody rite—even human sacrifice—were esteemed the sufficient service of God?

“Wherewith shall I come before God and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord

be pleased with thousands of rams or ten thousands of rivers of oil? Yea, shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and love mercy and to walk humbly with thy God?"

Let any one read his Isaiah or Hosea, with the commentary of George Adam Smith (a modern higher critic, but a reverent Christian scholar) in hand, and he will find how the newer criticism has enriched his Bible. The prophets become the flaming and incarnate conscience of their nation. The seers' visions of redemption and the soul's deep experience of God's patient, forgiving, and yet disciplining love—these are here as nowhere else in human literature save in the Gospels and Epistles of the New Testament.

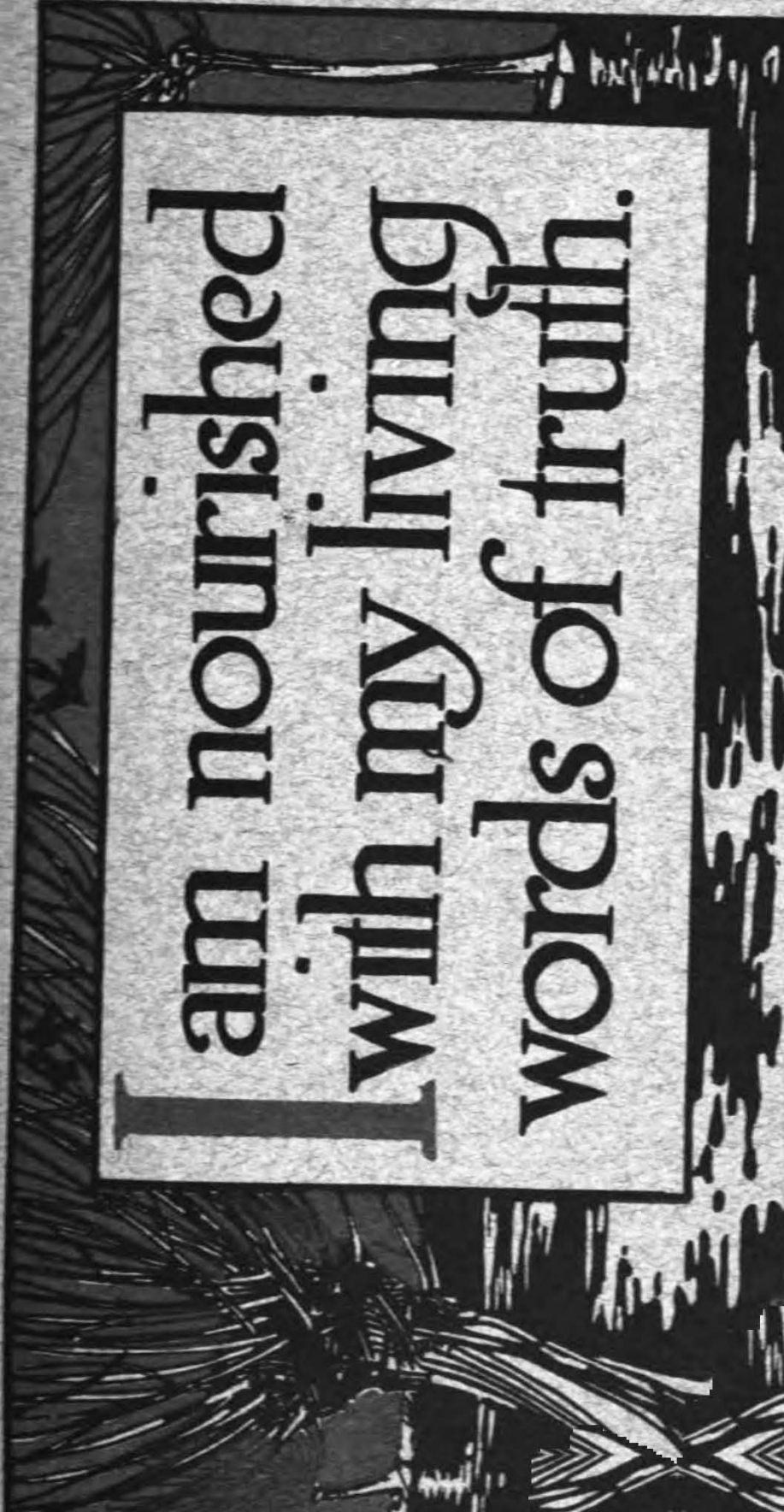
This vision of truth, this Word of God, varies throughout these ancient Scriptures with the temper and development of the age and of the individual. It is like the light that shines through your stained-glass window; here it comes dimly through the grimy pane, there lowering and lurid through the red pane, and there clear and white through the transparent glass. The light has all one unmistakable source—the sun in the heavens; the dimness and stain come from the glass. So the vision of truth, the Word of God, shines distorted and stained through a barbaric age like that of the Judges or a barbaric soul like Deborah's, or an imprecatory psalmist's; and anon it comes clear and white through a transparent soul like the second Isaiah or John the Divine. The *vision* and the *Word* are God's; the *interpretation* and the *utterance* are man's.

And then we come to the New Testament. And the "God who, at sundry times and in divers manners"—that is, in bits and fragments, in stammering accents and broken utterances—"spake in times past unto the fathers by the prophets," speaks to us at last by his Son, "the brightness of his glory and the express image of

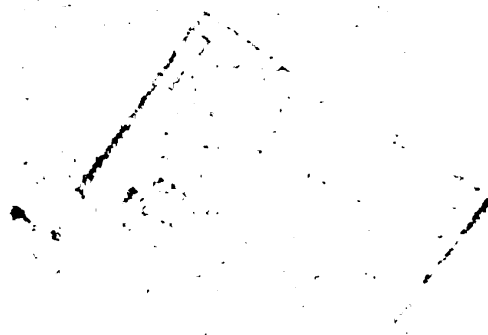
his person." The prismatic rays that gleam brokenly through ancient bard and seer are gathered up into the clear, white radiance of him who is the "light of the world," again to be dissolved into the individual messages of evangelists and apostles, each coloring with his own partial and personal apprehension the supreme vision of the "Word made flesh." And so we have our Bible.

Have we really lost anything in arriving at this new view of the Bible? Yes, we have lost our divining rod, our Delphic oracle, our arsenal of irrefragable proof-texts; but we have gained incalculably; we have gained a book that is infinitely richer for edification. A Word of God, infallible and inerrant, shouted down from the heavens every morning through the trumpet of an archangel, would have no meaning to us. It would find no point of contact with our human nature. It could not touch our hearts. But a Word of God coming to us through the living human experience of men of like passions with ourselves, apprehended by conscience, tested and proved by life, humanized by our common humanity, even though it must needs be stained here and there with human passions and even made fallible by human ignorance and infirmity—such a Word of God is quick and living. It finds its home in our hearts, it fits our nature, it inspires our souls. In this new view of the Bible not a spiritual truth has been lost, not a comfort or consolation. And many an intolerable burden has been lifted off the devout soul; many an impassable difficulty has been cleared from the path of an earnest faith.

Read your whole Bible thus in the light of the new knowledge, in the light of an honest, fearless, searching and yet reverent criticism, and you will find it a far richer, more inspired, and more inspiring Bible than the one you have lost. Its history shall show you the patient, divine education and development of the Hebrew—and the world-conscience; its Psalms shall utter for you as you never could utter them for



I am nourished
with my living
words of truth.



yourself, the deep things of your spiritual experience and the fellowship and communion of your soul with God, your penitence and praise, your love and gratitude, your devotion and consecration; its prophets shall give you glimpses into the profound purposes and plans of God's providence, and visions of that far-off divine goal toward which the ages march with unerring feet; and the Gospels and Epistles shall lead you to that Christ who is "the Light of the world," as well as of your own soul, "the bread and water of life," because he, and he alone, is the final and complete satisfaction of the commonest and most persistent needs and aspirations of our humanity. "He can never be exceeded. He can never be superseded. Religions may come and go, the passing shadows of an eternal instinct. But Christ shall remain the standard of the conscience, the satisfaction of the heart, whom all men seek, in whom all men shall finally meet."

Until a better life is lived than that of Christ, a better book than the Bible cannot be written. Until a fuller and completer revelation of God is made than the "Word made flesh," the Bible, through which alone we come into historical touch with that revelation, will stand forth pre-eminently as the Word written.

When Mary came to anoint the body of her dead Lord she found an empty tomb, and she cried out to the supposed gardener, who, she thought, had rifled the grave where all her hope and trust lay buried, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will come and take him away." But she heard a voice speaking her name, and she turned from an empty tomb to find a risen and a living Lord.

Even so many a devout heart goes today to the shrine where once stood the idol upon which it had placed all its hope and trust; comes to offer its incense of blind and superstitious reverence to a fetich, a literal, infallible, and inerrant book; and it finds a vacant shrine. The newer learning of the day has apparently rifled

that shrine and left it empty; it "has taken away our idol, and we know not where it has laid it." The place is desolate and our hearts are forlorn. But if we only give deeper heed to the voice which speaks in our ears, if we only follow fearlessly the leading of the profounder and more reverent scholarship of our day, we shall find a living and eternal Word of God instead of the dead letter of the book which had become the object of our idolatry.

(EDITOR'S NOTE.—A correspondent sends us the foregoing, from a magazine the name of which she does not mention. We republish it because it contains some statements about the Bible which we have in essence made in these columns—and have been criticised for. It reveals the present estimate of the Bible by the orthodox church, and the great change of thought that has taken place in the last twenty years. Had the author of this article written it when Robert Ingersoll was inquiring into the mistakes of Moses, he would have been tried for heresy.)

Of course we do not indorse all the conclusions of this author about the Bible. Our readers will readily discern that he has an intellectual understanding of that which should be metaphysically interpreted. In this respect he represents the majority of the orthodox religious teachers, and the article as a whole is an index of the present attitude of the church toward the Scriptures.)

There has been much misconception as to what constitutes spirituality. Now, spirituality does not consist of credulity or belief, nor is it necessarily advanced by abstinence from food or fasting, nor is poor health or lack of physical stamina an evidence of it. It rather consists of an understanding of God and a realization of our oneness with him; and as we gain in this realization the clamors of sense become less, and matter and material conditions take a subordinate place in our consciousness.

—*J. W. Bennett.*

Thou shalt be served thyself by every sense
Of service which thou renderest.

—*E. B. Browning.*

TWO CONCEPTIONS OF GOD

JOHN D. WORKS



HE intense yearning to know more about God proves both that there is more to be known by man about him, and that the correct conception of him has not been found by those who believe in a personal God. This constant desire to know and understand God, and the search for him, have not been without their reward. They have revealed a wholly different God to many—one that can be, and is, omnipresent as well as omnipotent, the divine Principle or Mind that governs all things, sometimes called the “cosmos.” To the ordinary mind, however, the idea that God is the Principle to which all things may be referred for solution, and which permeates and governs man and the universe; by which errors may be corrected and all evils overcome; by which man may be delivered from his erroneous conceptions of the materiality of being and the personality of God, and brought into the understanding of the spirituality of both God and man—is the most reasonable and satisfying. The “cosmos,” as usually defined and commonly understood, is the creation of this divine Principle, the harmonious, orderly, beautiful system or universe resulting from this universal, unchangeable, and eternal Principle of Life and being that we are beginning to recognize as God. Order is one of the great laws by which the universe is governed in all its parts and in all its movements. The mechanic, the inventor, the mathematician realizes that there is a law of harmony, of action and movement, that governs every problem he is called upon to solve. He knows that if he finds that principle and conforms to it, his problem, whatever it may be, must and will be rightly solved. The moralist knows that there is a principle of good, and that if man understands and conforms to that principle, he must and will be righteous, because he is ruled by the law of God.

So it is with health. There is a principle which, if understood and followed, would insure absolute health and harmony. Thus the rule might be extended to every action or movement of being, whether to our senses the being or existence is animate or inanimate. Whether we conceive of them as matter or spirit, it is an admitted fact that all existing things are the result of some principle by which they are governed.

Massing these principles or laws together, they are commonly called the "laws of nature." But this does not solve the problem. Where do these principles originate? Why is it that every accomplishment must be the result of some principle by which it is governed and controlled? Is it not because there is one divine, universal, eternal Principle of which these are but the reflections? We may call it what we please—God, Mind, Spirit, Principle, Life, Truth, Love—for all are the attributes of Deity, and the nature of his being is the same. He is all and includes all. He is omnipotent, omniscient, omnipresent. We cannot conceive of him as a physical being. It is conceded that all things are governed by principle—some principle. So it is conceded that God governs all things. Therefore God is Principle. Neither can we conceive of Principle as being a physical or corporeal personality.

The consideration of the nature and existence of God necessarily involves the nature and being of man, and the much-disputed question of the reality or unreality of matter. The limits of this paper will not permit of any extended discussion of these questions. The purpose here is only to speak briefly of the differing conceptions of the Supreme Being and the probabilities as to the correctness of such conceptions of a Being that man cannot "see."

The effect of these two widely different ideas of God on the happiness and peace of mind of man, to say nothing of the influence of one or the other on his health, prosperity, and morals, is a matter of profound interest

and importance. As has been said, the man that believes in a personal God, professes to believe also that to deprive him of such belief would bring him much unhappiness. He feels that a spiritual God, or a mere Principle, is not tangible enough for him. It lacks substance. It is not a thing to get hold of or cling to. This is the material side of the question. The belief that there is no substance, except in a personal, physical being, leads him to think that his only salvation is in a personal God.

On the other hand, the man that believes and understands that there is a Principle that governs his life and being, that if he conforms to that Principle he will be healthy and happy, and, in the end, will work out his own salvation for all eternity through and by that Principle, which is God, is happy and secure in the understanding that the Principle upon which he relies is the sure way to perfection for all mankind. The mathematician knows that if he finds the principle, and conforms to it, his problem must be solved. The believer in God as Principle, knows that if he finds God and lives by and conforms to God's laws, he must solve all the problems of life and be saved from sin, sickness, and disease. He can rest secure in the belief that God is ever present and a help in time of need, for the Principle of Life is always at hand and will solve all his problems. It is a most comforting belief, and has brought health and happiness to multitudes of the sick, sinful, and suffering.

The understanding of God as divine Principle excludes all belief in a personal devil and in the reality of evil. Divine Principle includes all good. It is supreme and all-inclusive. There is no principle of evil. Evil is necessarily a violation of divine Principle, and must eventually succumb to its omnipotent power. If man can only realize that this means of overcoming all evil is always at hand, and for his use, just as certainly as the multiplication table and rules and principles of mathematics are always at the service of the mathematician, he will have no fear of the ultimate outcome. He will

begin to appreciate the saying of Jesus, "The kingdom of heaven is within you," and will seek to live by the law of divine Principle, by having in him "that mind which was also in Christ Jesus."

The belief in an anthropomorphic God is fast giving way to the higher and holier conception of God as Spirit, divine Principle, with all the attributes of good, overcoming all belief in the reality or power of evil.—
Extract from "Twentieth Century Magazine."

JUDGMENT AND JUSTICE

*Answers to Questions Following Lesson Eleven, by a
Student of the Unity Correspondence School.*

1. How is the faculty of Judgment in men redeemed?

By declaring the Divine Justice operative in all their affairs, and that the judgment of each and every one is synonymous with and an expression of the justice of God. The love of God must be recognized and declared also.

2. What is the true way to establish Justice?

The true and only effective way to establish Justice is by recognizing nothing but the unvarying and exact Justice of the Divine Law always at work in the affairs of men. This calls it forth into manifestation.

3. What effect does righteous judgment have upon the organism?

It causes the lungs to expand and the whole body to express the uplift and inspiration of the loving-kindness of the Father. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors." The gates and doors of consciousness open wide to the inflow of the good when Divine Justice is declared, and man sees his good everywhere.

4. Explain, "Judge not according to the appearance."

This statement is based upon the great Universal Law of cause and effect. When we judge according to the appearance we are looking at the effect without taking account of the underlying cause. If we look first to cause we will understand effect and can then judge righteous judgment.

5. How would you treat cases where suffering resulted from forms of misjudgment?

I would declare freedom from condemnation and the all-enfolding love of God protecting the individual from every breath of adverse criticism.

6. Explain the law back of "forgive us our trespasses as we forgive those that trespass against us."

This is a statement involving the Divine Law of Justice. The scales of God weigh infinitesimal motives and intents, and nothing is ever lost. Everything counts. "Let the mercy of the Lord my God be upon me, according as I hope in thee," is another way of stating this exact law that always maintains perfect balance. It is not only foolish, but insincere, to ask more of God than we are willing to open ourselves to receive. We can say, "Let the *justice* of the Lord my God be upon me, according as I trust in thee," and if we *trust* faithfully justice will be done us in all our ways.

7. How may the belief in injustice be overcome?

By declaring God's justice to be omnipresent and all powerful; by saying "God is my Judge, and justice is done me now and forevermore. Beside him there is none other." By being willing that justice be done to others as well as to ourselves.

8. What is "judgment"?

Judgment is the exercise of the faculty of discrimination, or choice. It always implies the taking hold of one set of ideas and letting go of another. "He shall bring forth thy righteousness as the light and thy judgment as the noonday." "Choose that which is right in the sight of the Lord."

9. What is the "day of judgment"?

The "day of judgment" is the season of fruition in consciousness of those ideas which we have chosen. We choose what we will, and that choice brings to us certain definite results. If we choose wisely and well, the "day of judgment" finds us on the right side; if unwisely, we find that we must make a new choice and begin again.

10. Where is "the judgment seat"?

Within man. It is usually called "conscience," or the "faculty of discrimination." It is the faculty of knowing what is right and wrong without having to be told by any one else.

11. What results follow resistance of judgment?

A reversal of the law of Good, so that it seems to be working against us and bringing us into hard experiences, when, as a matter of fact, we are working against it, and are making them ourselves.

12. What is "chastening"?

"Chastening" is the outworking of Law, the result of the exercise of our own judgment. When we have chosen we must abide by our choice; but when it brings results that we have not foreseen and that are unwelcome we are liable to think, unless spiritually enlightened, that our suffering is unmerited and is caused by others or by the loving Father, who has some mysterious purpose for our good involved in it all. This idea is done away when we know that God is good and does not have to work through evil to accomplish his ends.

13. What is the "hell-fire" spoken of in the Scriptures? What is its purpose?

It is the consuming power of the Word, which burns out of consciousness all the dross accumulated by holding wrong ideas. It is the Law at work, and its purpose is to cleanse and purify until we shine forth perfect "even as our Father in heaven."

14. Give the meaning of three words translated "hell" in the Bible.

GeHinnon means "wailing." It was a dumping ground for rubbish, where all the refuse of Jerusalem

was taken to be burned. *Sheol* means grave, and *hades* means pit.

15. Give some of the commandments of Jesus that will help in overcoming misjudgment.

"Judge not that ye be not judged;" "Bless them that persecute you;" "Pray for them that despitefully use you;" "Love your enemies;" "Resist not evil;" "Thou shalt love thy neighbor as thyself."

16. Why is it important to take the right attitude toward the judgments of God?

In order that we may learn the lesson contained in them. A resisting, rebellious attitude makes one unteachable and he misses the lesson which otherwise would show him the way to his good.

17. What line of thought will overcome fear of judgments?

The thought of the helpfulness of the judgment of God and its inseparable connection with his love. Love always chooses the good, sees only the good, and calls forth the good from the beloved; and God is Love.

18. What helpful assurance comes with the knowledge that the purifying fire of Spirit is eternal?

The assurance that absolute perfection is not only attainable, but that the purifying process will go on without interruption until this perfection is attained.

19. What is the "unpardonable sin"?

Resistance of the Spirit. Man cannot receive into his consciousness the love and forgiveness of God while his mind is in a state of resistance, because this state shuts up the avenues through which God speaks to him. God is always ready, and as soon as the resistance ceases the "unpardonable sin" is no more, so far as he is concerned.

20. Give five statements that will quicken faith in Divine Justice.

"The judgments of the Lord are true and righteous altogether." "Thy righteousness is like the great mountains; thy judgments are a great deep." "That thou

mightest . . . overcome when thou art judged."
 "When we are judged we are chastened of the Lord."
 "Whom the Lord loveth he chasteneth."

When a man is on the plains he sees the lowly grass and the mighty pine-tree, and says, "How big is the tree and how small is the grass!" But when he ascends the mountain and looks from its high peak on the plain below, the mighty pine-tree and the lowly grass blend into one indistinguishable mass of green verdure. So in the sight of the worldly there are differences of rank and position—one is a king, another is a cobbler; one a father, another a son, and so on. But when the sight divine is opened, all appear as equal and one, and there remains no distinction of good and bad, high and low.—*The Brah-mavadin.*

"In this world of beauty naught goes wholly wrong;
 Every sigh of sorrow ends somewhere in song.
 Once to feel earth's gladness it is worth the strive;
 Oh, the joy in God's world just to be alive!"

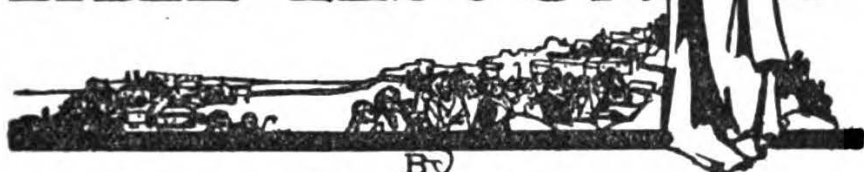
A perfect gift thy Father gives to thee—
 Thyself, with all thy powers. Yet all will be
 Imperfect, weak, and in captivity,
 Till thou, his child, give all thyself away
 To God and to thy Brother, day by day.

—*Theodore C. Williams.*

"Why come temptations, but for a man to meet
 And master, and make crouch beneath his feet
 And so be pedestaled in triumph?
 Pray, 'Lead us into no such temptations, Lord'?
 Nay, but O thou whose servants are the bold,
 Lead such temptations by the head and hair,
 Reluctant dragons, up to who dares fight,
 That so he may do battle and have praise."

—*Browning.*

BIBLE LESSONS



By
CHARLES FILLMORE

Lesson 8, November 20

JESUS IN GETHSEMANE.—Matt. 26: 36-46.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

GOLDEN TEXT—*The Son of man is betrayed into the hands of sinners.*—Matt. 26: 45.

Gethsemane means "oil press," an emblem of trial, distress, agony. The Christ consciousness meets much opposition in its attempt to incorporate itself in human mentality. The body and its thoughts are very material and have but slight concept of spiritual things. The task of lifting up the soul asleep in sense is prodigious, and the Christ Mind realizes the task.

Peter, representing faith, is not yet awakened to the presence of the Higher Self. This quickening Spirit is active while the man of sense sleeps. There would be much more rapid development if the mind of the personal man could be kept awake. In this sleep of sense, the soul and body get negative and absorb all kinds of error thoughts. Hence the warning, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

The various experiences had by Jesus are the phases of mind through which every man passes who puts on Christ. These experiences may be repeated daily for years, until the mortal consciousness is completely regenerated. The betrayal of Jesus into the hands of the multitude is a picture of the way in which the spiritual life imparted by the Higher Self is captured by the lower forces and subjected to indignities foreign to its nature. But so long as the predominating desires of the soul are on the sense plane, the betrayal of Jesus will follow every descent of his spirit into consciousness. Thus the experience in Gethsemane may take place again and again. Every time we allow the life and substance which we have received from the Spirit to be pressed into sense ideas and used on the material plane, we are giving Jesus into the hands of his enemies.

The remedy is: Declare that the Spirit of the Christ in you is not subject to the law of the flesh, but to the law of God, and that it is a unit in itself and not subject to

the selfishness of the flesh consciousness. This attitude of mind maintained will keep the spiritual life and substance inviolate.

Lesson 9, November 27

THE TRIAL OF JESUS.—Matt. 26: 57-68.

57. And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

58. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

59. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death;

60. And they found it not, though many false witnesses came. But afterward came two,

61. And said, This man said, I am able to destroy the temple of God, and to build it in three days.

62. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63. But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

65. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

66. What think ye? They answered and said, He is worthy of death.

67. Then did they spit in his face and buffet him: and some smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ: who is he that struck thee?

GOLDEN TEXT—*Who, when he was reviled, reviled not again.*—I Peter 2: 23.

The greatest opposition to the Christ consciousness is in the religious domain. The "chief priests, scribes, and elders" are found in the intellectual realm, and it is

before this tribunal that the Christ appears, to be tested and tried.

It is necessary that the Christ be tested and tried in every department of the mind. He is a new life *essence*, which includes all that goes to make a new man. This New Man not only transforms the mind, but also builds a new body. The proposition that the body temple can be destroyed and again rebuilt in three days, seems, to the thoughts that have seen it so long in the clutches of the material law, absurd and preposterous.

The "temple" is the consciousness of body, and the "three days," three unfoldments in mind power. The body is made and sustained by the mind—it is a reflection into visibility of *ideas*. These ideas are established in the subconsciousness, and have to be met and consciously changed by the Christ before the work can be done. This is why Jesus the Christ had to be tried before both ecclesiastical and secular tribunals. The decisive trial is the ecclesiastical—the secular carrying out its findings.

This all means that our religious thoughts and opinions try the Christ consciousness, and a certain innate opposition exists, which seeks to kill the new life, even though it be done through false charges. We find ourselves almost unconsciously doubting the ability of the New Life in Christ to build a new body. The old religious thought has been that the body must die, and when a "New Commandment" is given, it is resisted.

The two false witnesses that are finally produced are not here given, but we who have had experience readily locate them as external sight and feeling. These both deceive us into believing that material things are real and spiritual things intangible.

When we proclaim the power of the Christ and his intelligence shining through the clouds of mortal thought, there is great commotion in the established rulers in subconsciousness. Consciously we may believe in and welcome this Supreme One, but the intellect will resist and

revile the Holy One. It is in the night that all this takes place, which means the hidden realms within. Welcome this Real Man, and join in his proclamation, "I am the Christ, the Son of the living God."

Lesson 10, December 4

PETER'S DENIAL.—Matt. 26:31-35, 67-75.

31. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am raised up, I will go before you into Galilee.

33. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

67. Then did they spit in his face and buffet him: and some smote him with the palms of their hands,

68. Saying, Prophecy unto us, thou Christ: who is he that struck thee?

69. Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.

70. But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene.

72. And again he denied with an oath, I know not the man.

73. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

GOLDEN TEXT—*Let him that thinketh he standeth take heed lest he fall.*—I Cor. 10:12.

Peter represents Faith—one of the foundation fac-

ulties of the mind. The development of Faith is portrayed in the life of Jesus in conjunction with the other faculties—his disciples. All the faculties are bound together, and when one fails there are uncertainty and weakness in all. When Judas (Conservator of Life) proved disloyal, the whole body was weakened. The context recites that all the disciples fell away after the arrest of Jesus.

Judas sustains the life substance, which permeates the spinal cord like a column of mercury in a tube. When the sustaining support in the life center is withdrawn the sustenance of every faculty is weakened; but this is especially true of Faith, whose center of action is in the head. Jesus, the Central I AM, sees this and is prepared for the confusion and scattering of his disciples; hence his statement to Peter that he would deny him three times before the cock crew.

Mind and body being one in essence, man must be considered as a unit. Mind acts upon body, and body reacts upon mind. Body must therefore do its part in sustaining the unity of the Law. If it fails in any particular it is untrue to its Higher Self, the Christ. This is the betrayal that leads to mental and physical crucifixion. When Judas allows sense selfishness to rule in body, the door is opened to enemies of many kinds and the life essence of the organism is dissipated. When this occurs there is lack of nerve force, and confusion ensues. Faith was not at heart recreant or disloyal to Jesus, but lapsed from its fount of expression because of lack of substance.

The lesson instructs us in two ways: First, as an illustration of the action and reaction of mind and body; and second, the cause of lapse of Faith.

Regeneration is an educational process. The faculties are like children at school. The head instructor is I AM, represented by Jesus. He cannot force his faculties to conform to the Divine Law, but through a process of thought culture he can make them wise and power-

ful. Jesus would not through sheer will make Judas do right, because he knew that was not the true way to develop his powers. Man must understand the Law, then he will always keep it. If a propensity is bound by the will and forced into certain channels, it will eventually break out and go wild, because it has no foundation in understanding. This explains why Jesus allowed his disciples to do many unrighteous things which, with his great power, he ought seemingly to have prevented.

Lesson 11, December 11

THE CRUCIFIXION.—Matt. 27: 33-50.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them casting lots;

36. And they sat and watched him there.

37. And they set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38. Then are there crucified with him two robbers, one on the right hand and one on the left.

39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking him with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said, This man calleth Elijah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said, Let be; let us see whether Elijah cometh to save him.

50. And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT—*He was wounded for our transgressions, he was bruised for our iniquities.*—Isa. 53: 5.

The place of the crucifixion being named a *skull*, which is the meaning of the Greek *Kranion*, translated Calvary, and Golgotha, skull in Aramaic, the language of the Jews in Palestine, is quite suggestive of the place of the intellect, and points to a symbolism not hard to interpret.

The seat of the conscious mind is the front brain, and it is here that the will has established its dominion. Here all things affecting the system are either admitted or rejected. Even Spiritual Truth has to be admitted through this door before it can become part of the consciousness. If the mind is charged with the thought that certain religious ideas are true, and all else error and worthy of extreme condemnation, there will be a cross-ing-out of the Christ consciousness. This is one of the symbolical meanings of the crucifixion.

The seamless robe, for which the soldiers cast lots, is the Truth in its harmonious expression and unchangeable perfection. The superscription written over Jesus in three languages, "This is the King of the Jews," is indicative of the ruling power of the principles enunciated by this great King of men. Greek was the language of literature and culture, Latin that of the soldiers and officers of Rome, and Hebrew, the language of the Jews, or religion. It was a prophecy of the universality of the Word of the Great One, which should go forth to the whole world and reach people in spirit, soul, and body.

The two malefactors crucified with him, represent the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand. This is commended by the Christ and promise of reward made.

The darkness and rending of the temple are the failure in understanding that sweeps over the soul in times of great trial, and the letting go of the idea of the reality of material consciousness. The closing relinquishment of the soul to God is the final giving up of all human ambitions and aims. When this point is reached, the soul enters into glory.

Lesson 12, December 18

THE RESURRECTION.—Matt. 28:1-10, 19, 20.

1. Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the supulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

GOLDEN TEXT—*Lo, I am with you alway, even unto the end of the world.*—Matt. 28: 20.

The question is often asked whether or not we believe that Jesus rose from the dead with the same body that walked the earth, and if so, what became of it. The historical account makes clear that it was the crucified body that Jesus had after the resurrection. He showed the imprint of the nails to Thomas, and assured his disciples that he was not a ghost, but a real flesh and blood man. What became of that body is a proposition not easy to explain, because of a lack of terms and comparisons adequate to a description of that inner plane of consciousness termed the "spiritual," the Kingdom of Heaven so often referred to by Jesus. Metaphysicians know more about this Kingdom than they can tell in ordinary language, because terms have not yet been coined to describe the conditions existing there, and people are not generally familiar with that state of existence. Jesus described mental laws in parables, because the people of his age had no knowledge of the creative power of thought. So we have to make material illustrations for conditions that are far removed from the limitations of matter.

Jesus held his body on the material plane for forty days and then carried its particles to the spiritual, where it exists to this day as a body of thought and mind force. As a body of thought, Jesus is enabled to quicken the bodies of people who attract his power by believing in it. Through this process a new race is being formed, who will gradually step out of the old material concept of body into forms of a much higher type. These new bodies, which are grown within the old bodies, will have the power of self-perpetuation and never wax old. Doctors tell us that an organism in good health should never lose its capacity to live right on, year after year, indef-

initely, because the organs are self-renewing. The body in health is like an engine every part of which is constantly being rebuilt as it is used.

A number of people within the writer's knowledge have advanced in this process of making the new body after the Jesus Christ type, to a point where they are confidently asserting immortality in the flesh. When they have renewed every organ and part, both within and without, and put away all evidences of old age, then the world at large will begin to accept their claims as true. This will be demonstrated and the veritable existence of the New Race be an accepted fact before this century is out.

"Why Worry?" has a chapter on "The Doubting Folly," in which is shown the evil of continually doubting whether we have done the right thing. We have all heard of the centipede with its hundred feet, "who could no longer proceed upon his journey when it occurred to him to question which foot he should next advance." It is the worry of continually making new decisions in minor things that exhausts the mind. One great underlying choice (settled once for all, carrying with it the whole being) to do right under all circumstances—"the single eye," both eyes seeing a single purpose—will solve most doubts and questionings.

The greatest battles, the greatest victories, the greatest heroes, are found in connection with overcoming temptation. Marathon, Thermopylæ, Waterloo, pale before the great spiritual battles of the world.

"Oh, wad some power the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us,
And foolish notion."


"Behold how far that little candle sends its ray!
So shines a good deed in this naughty world."

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing.

EDITED BY MYRTLE FILLMORE

THANKSGIVING AT GRANDMA HART'S

AW sakes alive, Mis' Hart, how do you manage to take Thanksgivin' so easy? Ma's just druv us all to death for a hull week, gettin' the house ready and the cookin' done, and we're all tired out. We 'spect Huldry and her family home tonight, and ma's that narvous about havin' the children around, that we're 'fraid she'll give clean out."

Grandma Hart looked up at her perturbed caller with a smile, and set a wicker chair for her comfort in a cozy corner of the big kitchen.

"I reckon, Matilda, your ma hasn't learned how to take things by the smooth handle yet. Sit right down, child, and let yourself have a minute's rest—rest don't cost nothin', and you're puttin' your time out at good interest when you learn to take it the right way."

Matilda's brown eyes lost something of their strain under Grandma Hart's peaceful gaze, as she took the chair offered and actually forgot for a moment her mother's urgent command to "hurry right straight back." But it was so restful here, and all the hurry and bustle and confusion of her mother's Thanksgiving preparations were lost sight of in the peaceful atmosphere of Grandma Hart's orderly kitchen.

"Ain't you goin' to have Amy and the children here tomorrow?" asked the girl, as she looked around and saw none of the usual signs of anticipated guests. Again Grandma Hart smiled, as she answered:

"Oh, yes, Matilda; daddy's gone to the train now with the carryall. You see, we've taken our time get-

ting ready for 'em, so's to have nothin' in the way of our visitin' while they're here. We 'low there's more real comfort and cause for thanksgiving in just bein' together than in the feastin', though that has its right place. Minnie Blake's been helpin' us; she and Hiram's goin' to 'tend to the dishes and chores. Dad and I are goin' to be children with the rest. We're learnin' to get the best out of life while it's goin'; the only chance folks get for happiness is just helpin' themselves to it *now*."

Matilda's brown eyes opened wide; they seemed to catch a glimpse of a near-by heaven, in which Grandma Hart and her philosophy figured in place of harps and wings. There came to the girl a dim understanding of what this would mean in her own home, and as she arose to go she said:

"I wish ma could hear you talk."

Grandma Hart had a habit of carrying on conversations with herself; as the door closed on Matilda, she began:

"Dear child! You and all the world have a right to know that it's all in the way of gettin' at things. God never meant to have so much good lyin' around unused, and everybody wantin' it and needin' it so much. It's just as John and I were talkin' this morning—God's done his part, and it's up to us to do ours. There's nothin' helps us along so well as willin'ness and thankfulness. The old prophet said, 'A man's word is his only burden,' and we believe it. We believe, too, that 'the life is more than meat and the body more than raiment,' and there's more in what you think and do than in what you wear and eat. This is the Thanksgiving that the Harts are celebrating this year. Amy and the children shall know that the joy of havin' 'em here is not spoiled by the strain and fuss of gettin' ready for 'em. We'll have a fresh, happy welcome waitin' 'em, and they will like it better than findin' us all tired out with fixin' things."

Then sitting a few minutes with folded hands and

closed eyes, Grandma Hart's gratitude found utterance in this prayer:

"We thank thee, O bountiful Giver of Good, for this silent evidence of thy willingness to bless and serve us at all times. We praise thee for the joy and harmony and peace that are ours through the knowledge of thy unfailing companionship."

With face radiant from this inner baptism she arose and went to a chest of drawers in the hallway. Selecting a big, snowy apron she enveloped herself in it, and set about preparations for the luncheon to be served upon the arrival of her daughter and family. Snatches of song, like little singing birds, flew from pantry to cellar, from stove to table, as Grandma Hart's lithe form moved about in its service of love.

"'Count your blessings,'" sang Grandma. "And how they multiply as you count them," commented Grandma. "'Count your blessings; see what God has done.' Yes, it is wonderful, when you begin to count 'em up, how they grow upon you till you can't keep even with 'em. Now there's dad's rheumatiz—all gone since Christmas. And me? Well, I've thrown off years and years, and here I am, mother and grandmother, healthier and happier than I ever was before in all my life. 'Old age' or 'rainy days' are things of the past, and can't hinder me from pickin' the blessin's God ripens for me every day.

"Come in, Minnie," Grandma Hart called out to the girl who had just stuck her head in at the door. "Bless your dear heart! you made a quick trip of your errand. John and I were sayin' just this mornin' that you've got the right kind of stuff in you for the makin' of a mighty fine woman."

"It's awful nice of you, Mis' Hart, to say such good things 'bout me, 'cause you know that I've never had half a chance of my life—father drinkin' and all. Some folks don't make things any too easy for me on that account. It's mighty hard for me sometimes."

"Well, well, dear, it isn't that you haven't chances enough," said Grandma Hart, as she patted her lovingly on the shoulder. "All you've got to do is to use your chances. Why, there aren't any better folks in this whole country than your mother's family. Your father was all right too, until that spell o' sickness, when Dr. Blank gave him liquor, and so got him into the habit of takin' it. 'Tisn't all his fault, and he'll quit just as soon as he gets to be his real self again. John and I don't blame him altogether, for you see drink makes folks so ashamed of themselves, that many a man's gone clean down when a little word of encouragement and kindness from the folks about him would have helped him up. So you see, my child, you can help your father by standin' by him and lettin' him know that you believe there's lots of good in him."

"Oh, Mis' Hart," said the girl wiping her eyes, "you make it so easy to be good."

The sound of wheels and shouts of merry laughter announced the arrival of the carryall with its happy load. Grandma Hart was not slow to reach the jolly youngsters that came tumbling out into her arms.

The tumult of the greeting over, Grandpa Hart gave the lines to Hiram, and picking up three-year-old Benny, ran into the house. Grandma Hart, one arm about her daughter, and leading small Mary, her namesake, followed them. Minnie and twelve-year-old Dora were taking care of the parcels, while Master John busied himself with looking after Hiram and the team.

Such a delicious lunch as Grandma Hart served them a little later! Never in all their small lives had these youngsters ever gotten such satisfaction out of eating. Not that there was such a variety; but it seemed, as John expressed it, "Everything went right to the spot."

That evening there were games, corn popping, and chestnut roasting by the open fire, in which all took part.

The happy evening over, grandpa had the children join him in this little prayer:

"Dear Lord, for all the joy and health and blessings that have come into our lives this day, we thank thee. Amen."

Even little Benny, who had stayed awake long beyond his usual hour, joined in by saying:

"Me t'ank oo, Lord, too."

Then the good-night kiss was passed around and soon the little folks were sleeping soundly in grandma's downy beds.

Grandpa and Grandma Hart and mother Amy lingered before the waning fire for an undisturbed talk. It was then that the daughter expressed her delight and surprise at finding her parents so physically well and strong and so unaccountably happy. This called for an explanation, and Grandma Hart said:

"We've studied our Bible with veiled eyes for years; but I took my veil off when I read in a little book that fell into my hands, that—

"'Whenever our souls begin to yearn for the Infinite, the divinity within us wakes up and we are ready for greater things. We are ready for a better world, and it is our privilege to enter that better world, even now, while still in the body. The joys of heaven are for the present—the endless present. The soul that knows the Truth may inherit all joys.'"

"This set your dad and me to thinking, and the more we thought, the more we understood that Jesus Christ meant for us to prove this very thing in our lives. It is makin' the Scriptures so clear to us, and we are findin' that there isn't a promise but what will prove. I tell you what, honey, it's a wonderful thing to live when you know how. We'll let you take home some of these little books that have helped open our eyes; they'll do you and Harry a world of good."

Then the conversation turned to the absent husband, who was to arrive on the morning train.

Twelve clear strokes from the tall clock in the hall apprised them of the lateness of the hour and set them thinking about bed. At the daughter's request they repeated the little prayer that the children had used, then separated for the remainder of the night.

Thanksgiving morning dawned bright and crispy. Almost before Hiram had the big blaze well going in the family sitting room the children were shouting their "Good morning!" to the awakening household, and were scampering from room to room in the joy of finding themselves at Grandma Hart's. Little Benny had clambered into bed with his grandpa and grandma, and was chattering away about the "chickadee-dees and live fings in the barn." After being promised an early visit to them, he was persuaded to run back to his mother and be dressed.

After breakfast, grandpa, with the three older children, drove to town to bring papa Harry from the station.

True to her promise, Grandma Hart took baby Benny out to make the acquaintance of the "chickadee-dees." His delight knew no bounds when grandma let him put his chubby little hand into the grain and scatter it among the eager fowls. One friendly biddy elicited his special interest when she let him pat her shiny feathers and call her "pitty chickadee."

"Does Benny love the chickens?" asked Grandma Hart, as she saw his unwillingness to leave them.

"Me luf chickadee-dees," said Benny, as grandma took him by the hand to lead him about the barnyard. His little heart went out to all the creatures there and expressed itself in the one phrase: "Me luf you; me luf you."

Mother Amy came to join them.

"Such a dear, lovin' soul as this baby has," said Grandma Hart to the mother. "His innocent love for these creatures puts to shame the destructive thought

that calls for a sacrifice of them to crown our Thanksgiving table."

"I don't think I understand you, mother," said her daughter.

"I s'pose not, dear, never havin' thought but one way about it; but your daddy and me 've got it into our heads that the command, 'Thou shalt not kill,' means what it says. We agree with Isaiah that 'He that killeth an ox is as he that slayeth a man.' Life is just as much to the creatures as it is to us, and we've no right to take from 'em what God gave 'em."

The daughter looked at her mother in alarm, and expostulated: "But, mother, you have forgotten that God created them for man and gave him dominion over them."

"I remember it, daughter, just as it reads in Scripture; but your daddy and me have come to see that 'dominion' means protection, and not slaughter."

"But doesn't it read that he gave them to us for meat?" persisted her daughter.

"You'd better read that first chapter of Genesis over again, Amy. You'll find that it says that the grains and the herbs and the fruits were given man for *meat*, and the green herbs to the creatures for *meat*. It reads as plain as can be. The Scriptures call all kinds of food '*meat*.'"

Grandma Hart had succeeded pretty well in convincing her daughter, when they were interrupted by the return of the carryall.

The youngsters were clamorous for a romp in the barn and barnyard, which was gladly granted them. Hiram led the way. They came upon an enormous turkey that Grandma Hart had bought for Thanksgiving. "But it ain't to eat," the boy explained; "'cause Grandma Hart don't b'lieve in killin' things, an' just bought this to save its life. An' when you come to see 'im struttin' 'round enjoyin' hisself, you kinder hate to spoil 's fun by cuttin' 'is head off and eatin' 'im."

"But isn't grandma going to have any turkey for Thanksgiving?" asked Master John wistfully.

"Yes, dear," answered Grandma Hart, who had slipped upon them unnoticed. "There's your Thanksgiving turkey. What shall we do with him?"

The children gathered around the pompous bird, who, proud of their attention, spread his tail and sailed around in his most lordly manner, talking to them all the time in his gobble dialect.

"Isn't he a beaut?" shouted Johnny, while little Benny echoed, "Boo, boo."

"Just look at the pretty colors on his tail and see how he spreads it just like a big fan," exclaimed little Mary.

"Yes, and look at his comb! It's a perfect ruby in color," was Dora's enthusiastic comment.

"He's yours; are you satisfied with him as he is, or do you want him to give up his life and color, and have his dead carcass for your Thanksgiving dinner? Do by him as you would have some big giant, who had you in his power, do by you," said Grandma.

The children were shocked; it had never entered their minds before what an awful thing it was to rob a creature like this of its life. Grandma waited for their decision. Master John was first to speak.

"I'll take 'im alive, grandma! I don't want 'im killed and eat up."

The children all agreed with John, and the turkey went free. The remainder of the morning was spent in all kinds of enjoyable ways. They rummaged the hay-loft for eggs; they rifled the bins where Hiram had stored his hoard of winter nuts, and had great sport cracking them.

"Nuts 's gooder than dead meat, anyway," decided Mary; "an' they don't feel it when you crack 'em."

So the short hours were spent in undisturbed enjoyment, and their hearts came into close sympathy with all the barnyard folk. Black Bettie's colt let them fondle

it to their hearts' content, while old Brindle chewed her cud contentedly and stood quietly patient when they pulled at her udder to see if they could make the milk come. Everything on the Hart premises seemed to share in the trust and peace of Grandma Hart's own sweet life.

When at last Thanksgiving dinner was announced by the blowing of the dear old conch shell, there was a scamper for the house, and after a hurried washing and brushing up the children were given their places at the great table in the dining room. Such a beautiful, bountiful table! The children never remembered seeing it so attractive before. But there were such a lot of queer-looking folks at the table that they had not expected to see—not very well dressed ones, either. Grandpa and Grandma Hart had sent out "into the highways and hedges" for those who had no other prospect of a Thanksgiving dinner. Minnie's father and mother were there (a surprise to her); Hiram's "bad brother," "lame Jane," and "blind Mehitable," and several others that had not figured in Terseville society for years, were there. No one noticed the absence of the Thanksgiving turkey. There was a real Thanksgiving and gratitude in the hearts of all present as they bowed their heads and repeated Grandpa Hart's blessing after him:

"Dear Father of all, we thank thee for this gathering at our Thanksgiving table, and for this loving fellowship. Thou who seest and knowest the heart and its purposes, judgest us righteously and mercifully. In partaking of this food may we eat and drink of the Inner Spiritual Substance that shall give us strength of body and peace of mind. We thank thee, O Father of all Good, for the abundance of thy unfailing supply and for the knowledge that all Life is of thee, and therefore sacred. In the name of Jesus Christ, our Elder Brother. Amen!"

It was a wonderful feast—one that fed the souls of

those unusual guests, and opened the way for new and better things to come into their lives.

"Now we must have some music," chirped Grandma Hart, marshaling them all into the sitting room, around the big fireplace. Sly, wise Grandma Hart had found in some way that "lame Jane" and "blind Mehitable" had voices, and took this way to lead them out in song. "Amy, you go to the organ and play 'Nearer, my God, to Thee.' I'm sure we can all sing that."

And didn't they sing it, though, with a vim that set the happy blood tingling in every part of their beings, lighting up their faces with new purpose!

The children were not slow in finding that "blind Mehitable," or "Miss Mehitable," as they decided to call her, had a rare fund of stories, which they coaxed out of her. They found out, too, that "lame Jane" had really another name, which was Mrs. Amworth. Mr. Dane, the children's father, catching the unusual name, remarked that he had never heard it except in his childhood home in the East, where he knew a family by the name of Amworth. One of the sons—Amos—went West, and was not heard from afterwards.

"That was my husband's name!" cried Mrs. Amworth rising to her feet, forgetting her weakness in the joy of finding an acquaintance of her husband. "Oh, how good it is to meet you! I have never known his people. Amos said we would go East to see them when he could return proud of his success. One day he started to Leadville with his ore, and I never heard of him afterwards. For years I hoped against hope, and my life has been a struggle. Of one thing I am sure—had he been living he would have returned."

This conversation led to Mrs. Amworth finding a home with her husband's people. Two years afterwards Amos found her there. He had been injured by a mountain slide while on the way to Leadville, had been unconscious, and had been cared for by a miner up the gulch. When he returned home his wife was gone, and

he had spent years in searching for her. He had made his fortune, and had gone to his eastern home, as long planned.

Mr. Dane found that Minnie's father had a genius for mechanics, and helped him to steady and profitable employment.

Grandpa Hart, while trying to entertain Billy, Hiram's "bad brother," with a book on natural history, found to his surprise that the boy had an astonishing fund of knowledge on the subject, and it was made plain that his truancies came from his misunderstood love of nature, and that his supposed cruelties were prompted by his efforts to obtain specimens for his collection of birds and insects. Grandpa Hart's interest in Billy helped to awaken interest on the part of others, and led the youth to that development of his gift that later made him known as a naturalist.

And so it was that everybody found the good in everybody else at Grandma Hart's that Thanksgiving afternoon. Not one of her guests went home to the old life. The seed of love and fellowship sown that day found fertile soil, and each has learned to know with Grandma Hart that the only way to happiness "*is to pick your good as it ripens every day.*"

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—*Pascal.*

"He feels he has a fist, then folds his arms
Crosswise, and makes up his mind to be meek."
—*Browning.*

"Lord, for tomorrow and its needs I do not pray;
But keep me, guide me, love me, Lord, just for today."

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

I greatly enjoy "Our Page of Blessings," and hope you will continue it as long as there are contributions for it.—C. L. M.

—

This is our table blessing, and we do enjoy it:

"Our Father, thou giver of all good and perfect gifts, accept our thanks for the food before us, as the expressed evidence of thy love and blessings unto us. Amen."

—REV. W. I. V.

—

Here are some table blessings for your page.—I. O. S.

Thou art the substance of foods, the purity of waters, the vitality of airs. We praise, we glorify, we magnify thee, by appropriating these all in thy name.

Father of Life, may we make of this meal a sacrament, by eating strength to our bodies and drinking cleansing to our souls!

The Lord is our shepherd. He leads us into the green pastures of content and beside the still waters of peace.

Father of all Good, may this food symbolize to us thy infilling, overshadowing, and abiding substance, which we accept, praise, and enjoy in thy name.

—

I am sending you the inclosed grace, which to me is a dear little thing.—M. B. W.

*"Here a little child I stand,
Heaving up my either hand;
Cold as paddocks though they be,
Here I lift them up to thee,
For a benison to fall
On our meat [food] and on us all."*

Amen.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1.00; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MO.

CLASS THOUGHT

NOVEMBER 20, 1910, TO DECEMBER 20, 1910.

HELD DAILY AT 9 P. M.

I Am Nourished with My Living Words of Truth.

PROSPERITY THOUGHT

NOVEMBER 20, 1910, TO DECEMBER 20, 1910.

HELD DAILY AT 12 M.

I am Satisfied with the Prosperity of the Spirit.

LAY HOLD

EDNA L. CARTER



MUCH has been written in the New Thought about "letting go" of old thoughts, beliefs, and states of mind; but there is another side to the matter which has not been emphasized. This is the need of "laying hold" of new ideas and keeping hold of them until they are fully established in consciousness. Important as it is to "let go," one is left negative and far short of any demonstration if he does not go on with the next step and lay hold of something definite and substantial. No one ever really lets go of anything until he ceases trying hard to let go, and turns his attention toward laying hold of something else.

Seeing a truth with the mind is one thing, and giving it expression is another. This is clearly illustrated in the study of music. It is possible for one to understand the laws of harmony and know how to play without being able to play. The intelligence and power in the fingers and arms must lay hold of the knowledge gained, and by daily practice give that knowledge ex-

pression. One who bewailed his lot because he understood music and could not play would get but little sympathy if the fault was his own through failure to practice. Of a like character is the complaint, "I have studied Truth for years and understand it and have faith; I do not see why I cannot demonstrate." The understanding has been all in the head and has not been established in the body-consciousness.

Mind lays hold of Truth by affirming it. Words of Truth have in them life, intelligence, substance; and by affirmation, life, intelligence, and substance are built into the organism.

The mind is often helped in its power to lay hold of Truth if general propositions are worked out in detail. So much is comprehended in the Christ consciousness that the mind of man does not grasp it all at once. So we may get a little closer into the realization "I have the mind of Christ," if we take up separately the various attributes of that mind and concentrate upon them. A full and abiding consciousness of Christ Life, Wisdom, Love, Substance, Power, and Strength is "the prize of the high calling of God in Christ Jesus." The Christ is already here in his fullness, and the supreme aim of all men's existence should be to become conscious of his Presence and to lay hold of and express his perfection.

First, a greater consciousness of Life is needed by all people. The body is the temple of the living God, but the natural man, instead of the Christ man, is in possession of the temple. Wrong ideas about life prevail in the vital center, and it is the work of the overcomer to go consciously into this center, and by the power of the Word cast out these adverse thoughts and establish the truth of life as pure, spiritual, unlimited, eternal.

Paul wrote to Timothy, "Lay hold on eternal life;" but this wonderful advice has not been heeded. People have said that life is eternal and we are going to live anyway, whether we will or not, so it isn't worth while

to waste any time laying hold of life. The principles of harmony are eternal too, but they do us no good unless we lay hold of them consciously and express them. And so it is with Life and Wisdom and Love and Substance and Power and Strength. These are eternal, but no one will ever realize them as such or get any real benefit from them until he consciously lays hold of them.

A little spiritual thought once a week or once a day will not accomplish this great work of laying hold of spiritual things, any more than a few minutes' practice every week or every day will make a musician. "Ye shall find me when ye seek me with your whole heart" is not the arbitrary decree of a far-away God, but a law that works in all phases of being and doing. A few minutes' prayer and meditation every day is a start toward spiritual realization, and is better than none. If that much is kept up faithfully, time will be found for more.

The time set apart for communion with God will not be used to the best advantage if it is all used in reading the Bible and other spiritual books. In all reading the attention is thrown without instead of within. The secret of laying hold of spiritual things is found in obedience to Jesus: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

"All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul 'builds itself larger mansions.' It is a chief factor in education, transmuting the baser metal of each individual into the nobler. 'Heaven is to steer; hell is to drift.'"

With a disposition to be happy, it is neither this place nor the other that can render us the reverse. In short, each man's happiness depends upon himself.—
Thomas Hardy.

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

It is the Word that quickens. By taking words of Truth into the consciousness and repeating them over and over the understanding is quickened and illumined and the meaning of a statement is made clear. The intellect cannot understand God, and no amount of explanation will satisfy it. The best way to treat the mind that continually reaches *out* for knowledge is to say to it, "Be *still* and know."

* * * *

Faith is natural to man, and every one has it, whether he realizes it or not. Faith works according to an undeviating Law. If it is based on God, the infinite Principle of being, it moves mountains. If it is misplaced, or given to anything less than God, such as material remedies or any supposed outer influence, it brings results accordingly—discord, unrest, and confusion. "Where is thy faith?" Jesus said, "Have faith in God," and when we obey this teaching we find peace and abundance of all Good.

* * * *

The will of God is the principle that establishes equity. When we let our energies be absorbed in an effort to analyze situations and the acts of others we are not making the way plain for the Divine Will to be done in us. We have to open the way, but the opening is not made by arguments. God can act in his absolute character only as we hold the superficial will in pause. When we thrash around over matters of relative right and wrong we block the way of the absolute affirmation. Specifically, the will of God is the working of righteousness; but in application the interpretation of righteousness might vary so much because of personal feeling, that you cannot afford to go into that phase of it. Tarry with the absolute affirmation, and your horizon will clear.

There is nothing mysterious or strange in the fact that the fever left you. When the Word of life and health goes forth in faith and finds entrance into the subconsciousness it does accomplish that for which it is sent. Give no heed to the doctor's decrees and opinions. They are based upon appearances and are not true in reality. Know that your light is come and that you do understand the Truth that has come to you. "All is luminous with mind." "Let this mind be in you which was in Christ Jesus." Nothing was strange or mysterious to him, because he knew in whom he believed.

* * *

Stephen was a good man, "full of faith and power," but he must have had a negative streak in him somewhere. Possibly and probably he believed in martyrdom—thought it was great and glorious to die a martyr. You know how hard it is to help people who believe it is the Lord's will for them to be sick and suffer and die. God cannot help anybody who for any reason does not receive his help. This explains Stephen's experience. Contrasting Stephen and Daniel, we find that Daniel was very positive. "So Daniel was taken out of the den, and no manner of hurt was found upon him, *because he believed in his God.*" The point is, he believed *for deliverance*, and not in a general way. If Stephen had been in Daniel's place he would have been chewed up. If Daniel had been in Stephen's place he would have been protected. It was the attitude of mind that brought the result in each case.

* * *

Do not allow yourself to enter into the thought atmosphere of doubt and hopelessness in which those about you are submerged. When you give up to this negative influence the Spirit of him that raised up Jesus from the dead cannot do its perfect work. This Spirit dwells in the body, but it must be recognized and called forth. Do not increase the tension by taking too much

responsibility upon yourself, but steadily see the indwelling God, who doeth the work. Stop hoping, and *know* that it is now done; that your true Word has accomplished that for which you sent it—health and life.

* * * *

All the old methods of attaining health aim at getting rid of disease. The Christ method is to emphasize health, wholeness so complete that there is no room in the consciousness for the thought of disease. With the old ideas of curing fixed in mind it is not strange that the beginner in the understanding of spiritual healing finds himself giving attention to symptoms and judging of his progress by them. He will not let go of this habit of mind except as he becomes quickened to the realization that health is his natural estate, and that disease has no reality. That is, it has no place in Spirit, is not permanent, but is a condition known only to mortal consciousness, and can be dissolved by knowledge of the Truth that nothing is true that is not true in God.

“Ask and It Shall Be Given You”

The promise is that all things needful shall be added to him who seeks and finds the kingdom of God. “By their fruits ye shall know them.” The following extracts taken from letters received by Silent Unity show that the writers are finding the kingdom and getting the fruits.

HARRISBURG, PA.—I have not written you for some time, but I am gratified to report wonderful progress in health. I lost my voice and regained it; I recovered from apparently partial paralysis; I have overcome chronic hemorrhoids; I am no longer troubled with constipation; my hearing had been slightly affected, and it is normal now; I have had no return of catarrh this fall; other minor ailments have disappeared; I have overcome fear and worry, all through your helpful ministry and the realization of the power of the Spirit as taught in Christian Unity. I give heartfelt thanks for All Good. I thank you.—H. W. B.

NORWALK, OHIO.—The hearing in my right ear is restored

and my throat is in nearly normal condition. I am praising the good God and the Unity friends for this priceless blessing. I never before appreciated my hearing until deprived of it and then so graciously restored to me.—W. R. B.

ASHLAND, MASS.—Your treatment for the inflammatory rheumatism was absolutely successful.—M. M. K.

SAYBROOK, CONN.—I am better spiritually, bodily, and financially. My rheumatism is nearly gone. I did not seem to improve much till one morning this week I saw light and declared that "I am well, praise God," and it left me almost instantly. No pain—and I could go up and down stairs like other people. I thank God and Unity that I am so well.—H. H. E.

NORTH YAKIMA, WASH.—The goiter on the right side of the throat has entirely disappeared and the enlargement on the left side is almost gone. Am very much pleased. Isn't it wonderful to know that God is really always with us?—L. G.

LOS ANGELES, CAL.—I can say that the hair is nearly gone off my face, and would like to have you continue to treat it another month.—Mrs. E. D. F.

ROCKFORD, ILL.—I yielded to the persuasion of friends and consulted a doctor, who upon examination pronounced my condition such that nothing could be done until I took hospital treatment. I saw no way open for that, and when I asked if the trouble would not grow worse the answer was, "It surely will unless the diseased tissues are cut away." And true it was. I grew worse until I could scarcely keep up at all, but was forced to by circumstances. Then I began to grasp the truth that Christ was my Health, and declare it even when it seemed so hopeless; but I held firmly to it, and the change has been wonderful. I thank and praise God continually, and I do thank you for the blessed help you have given.—M. D. B.

SAN FRANCISCO, CAL.—It's some three weeks since you began my treatments for a tumor of the womb, and I wish to express my loyal gratitude and thanks to you, for I am steadily improving. I am without pain, and stronger in every way; my mind is calm and peaceful.—Mrs. A. C. C. B.

NEW YORK CITY, N. Y.—Through your prayers and by Divine Grace I am becoming free. The night of my telegram to your Society I was dangerously ill. A sudden pressure upon or near vital centers was fast ending all, and the great shadow was very near. In a short time after sending the message I was relieved. In two hours' time I was free and out of danger.—V. C.

LAWTON, OKLA.—Three weeks ago I wrote you and requested you to give me treatments for various ailments which were at that time giving me serious mental and physical worry. Today I am well. No trouble in my head, no feeling of uneasiness and dread, such as had annoyed me for months, and I may say years.—W. H. T.

MUSCATINE, IOWA.—I wrote you a little more than two weeks ago about the blurring condition of my eyes. They commenced to clear up in a day or two, and now are perfectly free from blurring.—G. H.

MEDFORD, OREG.—Last month I wrote asking for treatments for pain in my head and swelling of neck: also asked you to help my daughter to accomplish a desire to advance in her music. I now want to thank God and your dear Society for help, which came promptly. The pain and swelling are entirely gone and my daughter has obtained an engagement to travel as accompanist to a great violinist making a tour of the United States.—Mrs. S. B.

FRUITVALE, CAL.—I am glad, *glad*, GLAD to report that Mrs. S., whom you are treating for paralysis, tells me she can now walk as well as ever she did, and has no pain nor lameness.—Mrs. M. L. M.

LOS ANGELES, CAL.—Just a few words to tell you my son is still on the improve. I have not heard him mention headache since I wrote you. He is a changed boy. I was so happy to hear from the place where he works that the change was very noticeable. I have been faithful in doing my part. Many times I feel myself right there with you, declaring the Truth for him. I have had great realizations for myself since writing to you. I have been able to demonstrate along so many lines, what I have been seeking for so many years.—Mrs. R.

NAPA, CAL.—The stomach trouble for which I asked help has entirely disappeared.—L. G. H.

DETROIT, MICH.—I thank you, dear Silent Unity, for your effective treatments for my mother and myself. The results in both instances have been marvelous.—Mrs. J. D. C.

HOLLEY, N. Y.—Inclosed please find love offering, and I am happy to tell you that I am healed of the trouble for which I asked help. I feel very thankful to the Society for the good I have received, and you may discontinue treatments, for I know now it is for me to do my part, the Spirit of Truth leading me. God bless you in your glorious work.—Mrs. J. S. P.

EXETER, N. H.—I do feel that you have been friends indeed, for I am not like the same person that I was when

you commenced to treat me about one year ago. The cough and so many other bad feelings which I had then are nearly all gone now, and my friends all speak of how well I am looking.—D. S. R.

CHICAGO, ILL.—I have slept very poorly all summer, often lying awake until two and three a. m. When I try to concentrate and get still, I go to sleep, whether I am sitting up or lying down. Last night I thought I would try being perfectly still. I have the same hour every night, and I took the red leaf, held it in my hands, and lay on my back breathing deeply, and mentally repeating, "I am unified with the one living Substance." I think I was asleep in five minutes, and did not awaken until six a. m. I thank you so much that I have had better sleep this week than in months.—E. W. M.

FAIRHOPE, ALA.—The fore part of September I wrote to you asking treatment for my husband for a severe cold. I said that I expected him to improve as soon as my letter was posted. Sure enough, according to my expectations, he came back looking brighter and feeling better, and continued gaining each day. He is now in his usual good health, and joins with me in thanking you and the loving One who inspires you. Please accept the inclosed love offering.—M. E. L.

GRAND RAPIDS, MICH.—I am sorry to have neglected so long to thank you for the help I received even before my last letter, written early in August, could have reached you. My nervous condition was relieved and I had a very restful vacation, returning to work in good condition.—Mrs. N. H. G.

WALLACE, IDAHO.—I write to report the good results from the treatments and to thank you for your help. The trouble was speedily checked by the power of Truth, and the wound quickly healed.—Mrs. D. H. B.

PATERSON, N. J.—I wrote you some time ago for treatment, and I am glad to say I am perfectly cured, and I am most grateful to you. I do not cough and feel strong and well. God bless you all.—Mrs. L. C. C.

WAKEFIELD, MASS.—I desire to express my warm gratitude to you for the speedy way in which you healed me of the injury on my leg several weeks ago. It is but another instance of your beautiful response to the calls of us all.—E. F. E.

RENO, NEV.—Last week I wrote you asking for treatment, and I gratefully acknowledge great improvement already. These last three days I have felt more energy and joy in activity than for eight years, and I am so happy in this spiritual awakening and mental peace.—Mrs. R. P. C.

GLENWOOD SPRINGS, COLO.—It was surprising how quickly my stomach got better after you commenced your treatment for me. Even constipation that I had for years, quit me.—T. N. B.

SEASIDE, OREG.—Wife is much better. We think the malignant tumor gone, peritonitis gone, hemorrhoids going—in fact, all the other symptoms are improving. She is able to get up to her meals, eats well, and enjoys her meals. We are overflowing with praises and hallelujahs. Continue treatment. Things look brighter for me.—A. S. R.

MILFORD, PA.—Inclosed find a thank offering sent in gratefulness of heart for the wonderful improvement of my dear mother. It was almost two months ago I wrote you she was considered in a hopeless condition with cancer of the bowels. She has wonderfully improved since then, and daily grows stronger. We are so grateful to you for bearing her in mind, and we praise God every hour of the day for his goodness in sparing the sweet life to us. May you be richly blessed in your good work.—A. W. D.

NANAIMO, BRITISH COL.—I have a grand demonstration to tell you. I have had an attack of appendicitis and they wanted me to undergo an operation. But I would not, and I am healed without any doctor or medicine except Christ the Divine Healer, and I thank God and you, dear friends, for this blessing.—A. M. R.

PORT DALHOUSIE, ONT.—I am very pleased to say I am still improving a little all the time. Last year this time I had to use two crutches, and at times could scarcely walk with their help; but now I have not used either a cane or crutch for nearly a month and am gaining a little more strength all the time. I thank God and the Society of Silent Unity for it all, and for the opening up of a new understanding.—A. G.

WELLSBORO, PA.—My appetite is good now, and I am getting better every way. Did not take medicine of any kind after I wrote you, and I don't think I need any more treatments. I have got three to send to you for treatment and they have all been cured—one with cancer. I thank you kindly, and God bless you and your good work.—R. O.

JACKSONVILLE, ALA.—I write to let you know of my restored hearing. I am so thankful and happy about it.—L. F.

PITTSBURG, PA.—I wish to report I am well. My throat is fine, and I shall soon be in good singing order, as I was some thirty years ago.—C. N.

COLUMBUS, OHIO.—After about four weeks of treatment my daughter left off her glasses, and does not expect to need

them again. You may discontinue the treatment. I thank you for your help.—C. M.

COLORADO SPRINGS, COLO.—I must tell you that I think your treatments for constipation have done wonders for my little boy, and I feel that I myself am entirely cured of it.—E. S. P.

OAKLAND, CAL.—Mrs. — is another patient and student of Truth and a member through my reading the first page in an old UNITY over six years old, one afternoon. She was paralyzed; could not eat her food nor help herself in any way. That night her husband wrote to you, and today she is a well woman. Doctors all gave her up as a hopeless case. When she heard UNITY read she was helped instantly.—J. G. H.

NEW YORK, N. Y.—I cannot express my gratitude to you for the marvelously quick healing of the trouble of several years' standing. I am so happy to know that I can be reached, and it greatly increases my desire to grow more and more into this wonderful truth, so that I can help myself and help others.—I. M.

CAMDEN, N. Y.—The help that I received was wonderful, coming to me before you got my letter. I felt that my message went to you immediately, as it was written in desperation.—A. C. W.

PORTLAND, OREG.—I am rejoiced to report that the in-harmonious condition has entirely left my wife, and further treatment is unnecessary. I will tell others of the glad tidings whenever opportunity offers, and with my best wishes that you may be strengthened in the good work you are doing for humanity, I am—K. M. Q.

BUFFALO, N. Y.—Your prayers and treatments for everything I have asked you to pray for have been answered every time. The woman you treated has pulled through and is now gaining. No one thought she could live, but thanks to Unity for what she has been able to do by keeping in Divine Harmony, Peace, and Love.—S. K. R.

SWAYZEE, IND.—I wrote you some time ago for treatment for my eyes, and will say that they are much improved. I discarded my glasses upon sending for treatment and have not had them on since. Am going to school and study without them. I am saying the affirmations often. Am thankful for the good that I have received.—M. G.

WARREN, OHIO.—I wish to thank you very much indeed for your treatments for my brother, Mr. H. He has had an unusually quick recovery from the typhoid fever we asked your help for.—Mrs. M. G.

SAN DIEGO, CAL.—In a general way I am decidedly better; feel an uplift, and courage and hope are my companions oftener. The thought that my heart must be filled with the love of God came to me one night in the wakeful hours, and it has seemed to help it more than anything.—MRS. A. S.

CHICAGO, ILL.—I will again write to thank you for all you have done for me. It is wonderful when I think of it. I am sixty-five years old, have been sick over thirty years, and now I am glad to say that I have recovered almost my good health. Even my foot, that has been so painful for so many years, is better.—E. N.

CHICAGO, ILL.—Have read your little book, through the wish of my mother, who has recently taken it up, and am much impressed by the change from a nervous, unhappy condition to a bright, cheerful, and hopeful one.—C. C.

"Seek and Ye Shall Find"

WEST LAFAYETTE, IND.—From the time you began working for us we have been wonderfully blessed. My husband received a good position here in this town, which I thought was impossible to get. The position is just the kind he has been wanting for so many years—P. W. M.

BROOKFIELD, Mo.—Since asking your help, our family affairs have been adjusted and I have been able to pay a rather heavy debt. I am truly grateful for help received.—C. E. R.

SCRANTON, PA.—Your last month's treatment for the payment of debts not contracted by me, but for which I am responsible, benefited me very much.—K. F. F.

LOS ANGELES, CAL.—With gratitude I write that from the day I wrote you several months since, I have been benefited in a financial way that has been astonishing. From an outlook as black as could be, I have survived, and both my children are well.—H. M. B.

SANTA FE, OHIO.—I am searching in earnest, and I find wonders. Substance has literally poured in, in so much that I have just had to hustle to stow it away for the winter. "Praise the Lord, O my soul, and forget not all his benefits."—E. M. J.

CAMBRIDGE, MASS.—I am very thankful that I can report that the position I was in need of has been secured. Two positions were offered to me within a few days of each other, and I took the one which from all sides seemed the wisest one

to attempt. I thank you very much for your efforts to help and for the statement of Truth you sent me, which will continue to help me in days to come. If nothing more had come my way I feel that the light I received from the leaflet you sent, particularly the pages about observing the silent hour, would have been enough.—Miss J. B.

PHILADELPHIA, PA.—I am happy to report a great improvement in last month's business, and I needed it so much, having obligations to meet greater than usual. This is wonderful, for I used no special efforts, and all around me are complaining of poor business. I have been able to pay off some of my most pressing claims, renew my subscription, and inclose a contribution. I know you will rejoice with me.—C. F. R.

RHYOLITE, NEV.—I write to thank you for the great good that has come to me through your prosperity treatment and teaching. I know that a great change is taking place in my life and thought, and that I am being led in a way I had not anticipated, to a better understanding of the kingdom of the Spirit within, and that in good time I shall be given the realization of the material things which in my ignorance I first sought after.—T. G.

WABAN, MASS.—In the first place, I must express my gratitude to you for your help given my son. He has been eminently successful after seven years of defeat and worry. It is a long story, and I will not tell the details now, but only God's help can have placed him where he now is. I am most grateful, and some time I will tell you the story which I know you will feel carries the blessing on your prayers.—M. S. A.

UTICA, N. Y.—About a month ago I wrote to you, asking for treatment for prosperity. Tonight, as I write this, everything seems so much brighter and more encouraging—for which I thank God and Unity. My husband has a position and I and the children are going back to him next week. Then, again, I have had so many acts of kindness shown me this month. One friend sent me a package in which was a suit which just fitted me and which I very much needed, and last Friday came a letter with a five-dollar bill in, from a friend who had absolutely no knowledge of my position. Today, another friend has told me that she is coming over to sew for me for a week. Surely God is good.—Mrs. L. G. F.

KENT, WASH.—After writing to you for help to get work, I received a position in a few days, and am having good success.—Miss I. F.

"Knock and It Shall Be Opened unto You"

OLLIE, IOWA.—I wrote you some six weeks ago to treat me against the drink habit. I report to you I am certainly cured of it. The desire left me on the third day after you began treatments, and that night I had two of the most beautiful sermons preached to me by the Spirit. Many times since I hear some word of instruction from the Spirit. Thanking the Society of Silent Unity from the depths of my heart, yours in Truth.—E. L. R.

BRIDGEWATER, N. S., CAN.—With regard to Mr. D., would say that he is entirely cured. He writes that he has no desire for liquor, has given up the morphine, and is well, hopeful, and working. It is marvelous.—MRS. W. F. P.

COLD SPRING, N. Y.—Bless God I was prompted to write. I also got hold of a book by H. E. Cady. A way was opened, my position was given back to me, and I am today a happy man, free from a longing to drown my misfortune in drink and a firm determination to make the time to come a happy one for my family and all around me.—R. P. C.

SAN FRANCISCO, CAL.—Asked for treatment about a month ago, from which I have derived great benefit. I stopped using tobacco on the very day your letter arrived, and have had no desire for it since.—T. S.

HELENA, MONT.—I can hardly hold myself tonight for joy over the change that is coming to my darling son. God bless you all for knowing the Truth for him. He is very much disgusted with liquor and the saloons, and I believe it will be lasting with him.—I. M. T.

SEATTLE, WASH.—Recently my mother had occasion to call upon you to treat me for drinking and smoking. and I would to God that she had made the request a month before she did; for your treatment brought speedy and wonderful results that I *know* are permanent.—R. M. C.

I cannot find words to express my gratitude for the help I have received spiritually and financially since I wrote you in June. Every thing in my life has taken a different tone. Your literature with its messages to each and every wrong thought, is a constant help and has enabled me to help others. Mr. Fillmore's book, *Christian Healing* is so advanced and yet so simple to understand and apply, and the *Class and Prosperity Thoughts* are indeed a delight; and I cannot enumerate all the helpfulness of *UNITY*.—N. H. C., Austin, Tex.

NOTES FROM THE FIELD

JENNIE H. CROFT

News from our well known and loved Annie Rix Millitz is always welcome. We quote from a late letter: "My latest activity is the taking of a house in Sierra Madre, a little cottage which I call 'El Retiro' (Spanish for 'The Retreat'), for the accommodation of the students who are seeking training as workers in the Lord's vineyard. It will be a miniature Home of Truth, as the various ministrations and meetings will be carried on there that are in the larger Homes. There are a number of believers in Sierra Madre who will rejoice to receive its services."

The Center of Divine Ministry of New York City has opened rooms at 113 West 48th St. and will conduct an active campaign for Truth during the winter. The opening, Nov. 7th, was addressed by Mrs. Emma Curtis Hopkins. Miss Edith Martin will reside in the rooms as teacher and healer, the Thursday meetings being under her charge. Mr. Weston is also one of the corps of workers and will speak every Saturday. Anita Lawrence is President of the Center.

A Bible Study Circle has been organized in Winthrop Beach, Mass., under the leadership of Mrs. Lewis H. Shipman, in the parlors of her home, No. 35 Moore St. A very cordial invitation is extended to the people interested in the study of the Bible and its higher interpretation of the principles of Truth. Every Thursday afternoon from three to four o'clock.

The Church of the Higher Life, 585 Boylston St., Boston, Mass., has resumed Sunday and Wednesday evening services. The opening services were auspicious, with a wondrous outpouring of love and spiritual power. The "Love Circle" formed last year brings a daily benediction to all. Rev. Lucy C. McGee is pastor.

A "Free and Independent Christian Science Church" has been organized in San Francisco, Cal., and has been opened for several months, and reports increasing interest and attendance at the meetings held. The address is 925 Golden Gate Ave., Jefferson Square Bldg. Sunday services at eleven a. m., Wednesday healing meetings at three p. m. Rooms open daily.

Margaret Hamilton, who has spent the summer at Unity headquarters, is now established in Pomona, Cal., where she is engaged in teaching and practicing Christian Living and Healing. Miss Hamilton is an excellent healer and well fitted to present the principles of Truth to her students. She is open to engagements from towns in the vicinity of Pomona, and we recommend that our readers in any of the adjacent cities get up classes and write Miss Hamilton and secure her services. Address, 114 West Pasadena Ave., Pomona, Cal.

New Unity Branch Libraries and Centers where Unity Literature may be procured have been established during the month at the following places: Salt Lake City, Mrs. F. G. Ritchie, 859 Second Ave.; Allegheny, Pa., W. L. Peters, 19 Federal St., Suite 22; Marietta, Ohio, Julia B. Gear, 401 Fourth St.; Winthrop Beach, Mass., Mrs. Lewis H. Shipman, 35 Moore St.

The laying of the corner stone of the Second Divine Science Church of Denver, Colo., took place Sunday, October 30th, with impressive services. Rev. Charles E. Prather turned the first shovelful of earth when work was begun on the structure and also laid the corner stone at this service. The church is at West 38th Ave. and Perry Sts., will cost \$3,000, and seat about 350 people. The ground for the new building was donated by a member of the church. UNITY congratulates the new church upon the rapid growth which it is making and the prosperity which attends its efforts; also felicitations are for Rev. Prather, who has been so richly blessed in leading his people on to this successful spiritual achievement.

Mrs. Sophia Van Marter has opened a class in Practical Christianity in New York City at 305 Madison Avenue. Lessons are given on Mondays and Thursdays at 8 p. m. Mrs. Van Marter has been connected with Unity Society and is most successful as a teacher and healer. Our readers in New York and vicinity will be well repaid for any efforts they may make to attend these lessons, and we recommend that they rally to Mrs. Van Marter's support, bringing their friends with them.

Mrs. E. S. Meyers, our original Librarian in Salt Lake City of the Unity Branch Library work, is still actively engaged in the work. Her address is 264 J St.; phone, 4930k. Mrs. Meyers will cheerfully respond to any calls for books or subscriptions to Unity Magazines.

BOOK REVIEWS

JENNIE H. CROFT

THE WONDERS OF LIFE. By Ida Lyon. Published by R. F. Fenno & Co., New York City. Cloth, 236 pages. Price \$1.00.

This book is a valuable and timely study of the science of correct living built upon correct thinking. Much power is given to *habit* of thought, showing that if one has formed a habit of thinking which results in disease or any inharmony, he must break up that habit and take to a new way of thinking.

The chapter on "The White Plague—A Bugaboo" should be read by every one who has a fear of this "Bugaboo," or who believes that such a plague is a reality. "Our Brother, the Beast," is another inspiring chapter upon a pertinent subject.

The author deals with many of the problems which beset humanity and points to their solution in most clear and convincing terms, betraying her thorough knowledge of the subjects.

PSYCHIC-CONTROL THROUGH SELF-KNOWLEDGE.

By Walter Winston Kenilworth. Published by R. F. Fenno & Co., New York City. Cloth, 8vo. Price \$2.00.

The author impresses the reader with the conviction that he has mastered completely the details of the subjects he discusses in this extremely interesting and instructive book. He has endeavored to present a clear and practical conception of the soul. It is understood that by "Soul" he means neither mind nor body, but the living essence of which these are the mental and material manifestations. Spiritual consciousness, which corresponds with spiritual knowledge, is shown to be intimately identified with a moral consciousness. In the last chapter we read:

"Spirituality is a consciousness which is permanent. It is a reaching out which is abiding. It is a tireless aspiration endowed with the realization of the ever presence of the Ideal. No spasmodic effort constitutes spirituality. True desire for spiritual development, self-knowledge, and spiritual control is realized through persistence and intensity. If we earnestly wish for something, we leave no effort lost that serves in its realization. Thus it should be if men wish to acquire spiritual knowledge and moral control over their nature."

In his descriptive writings the author has struck the spiritual chord of the world's deepest philosophies.

FROM PASSION TO PEACE. By James Allen. Published by T. Y. Crowell & Co., New York City. Cloth, 50 cents, postage, 6 cents.

Any book from the pen of this gifted writer is always sure of a welcome from thinking people. He gives as the subject of this book, "The pathway of the saints and sages; the road of the wise and pure; the highway along which the Saviors have trod." The causes leading to the birth of aspiration are dwelt upon. "Aspiration can carry a man into heaven; but to remain there he must learn to conform his entire mind to the heavenly conditions." "Men of passion strive mightily for little things; men of aspiration strive with equal might to achieve great things." The distinguishing qualities of the essay are strength and originality of thought in endeavoring to lead man to the conclusion that he attains in the measure that he aspires. His longing to be is the gauge of what he can be.

THE SCIENCE OF BEING WELL. By Wallace D. Wattles. Published by Elizabeth Towne, Holyoke, Mass. Cloth, \$1.00.

This volume is the second of a series, the first of which was "The Science of Getting Rich." In the preface the author states that the book "is an instructor in the use of the universal Principle of Life." The methods of thought and action have been tested by Mr. Wattles in his own case and with hundreds of others, with unfailing success, so he informs us, and we believe many can testify to the truth of the statement. The precepts are set forth in concise language without useless verbiage and the reader feels that he has a working principle from which to proceed to accomplish the result desired.

HOW TO THINK MUSIC. By Harriet Ayer Seymour. Published by The H. W. Gray Company, New York City. Cloth, price \$1.00 net, postage 5 cents.

Some four months ago mention was made in *UNITY* of this forthcoming book, and the inquiries concerning it have been numerous. Now we have received the book, and our friends may send in their orders. In the preface the author states: "In music, as in other things, we have always allowed ourselves to do a great deal of thoughtless, and therefore useless, work. The object of this book is to arouse those who have only played music, to think music before playing it. The thought must always be prior to the fact. The inward process of listening and hearing is not adequately expressed by the word think, but it seems to be the best term descriptive of the process that the English language affords."



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All subscriptions payable in advance.

WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

New York: Brentano's, Fifth Ave. and 27th St., New York City; Roger Bros., 429 Sixth Ave., New York City.

Boston: The Metaphysical Club 30 Huntington Ave.

Hartford, Conn.: E. M. Sill, 89 Trumble St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th and F. Sts., N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building,
East Duval St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

Denver: Colorado College of Divine Science, 730 Seventeenth Ave.

Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Building; Whalan's News Agency, 233 S. Spring St.

San Jose: Home of Truth, 144 North Fifth St.

San Francisco: The Occult Book Co., 1141 Polk St., near Sutter.

London, England: Power Book Co., 29 Ludgate Hill, London, E. C.

Higher Thought Center 10 Cheniston Gardens, W.

Cincinnati, Ohio: Lotos Library, 701 Mercantile Library Building.

If you move or change your location be sure to let us have your change of address by the 10th of the month, if you do not wish to miss that month's *UNITY*. It is necessary that the new address *reach us* by the 10th, and it is not sufficient that it leave your hands by the 10th.

We ask all subscribers to please remember this and help us reduce the large number of *UNITY*s that are lost each month because the changes of address do not reach us in time.

Every *UNITY* subscriber should read the "Special Subscription Offer" on another page.

Wee Wisdom for November is fine. Every child in the land should be a reader, and it costs but fifty cents a year. Sample copies free.

The revised edition of "Christian Healing," by Charles Fillmore, is now being delivered. Read the complete description of this new edition on another page.

The Dining Room of the Unity Vegetarian Inn is a very attractive place—especially at meal time. Mr. Ingraham, the manager, and Mrs. King, the matron, are demonstrating the success of vegetarianism and free-will offerings.

A lady writes: "One of the greatest joys of my life has been witnessing the change for the better that has come to people to whom I have introduced Unity literature. I always take an extra copy of *UNITY* to hand to friends in need."

The "Special Subscription Offer," in this issue, will give every one who takes advantage of it, an extra copy of *UNITY* to send to those needing the light of Truth.

Those who are interested in forming centers for the study of Truth as taught by Unity cannot take up a better preparatory work than that offered by our Silent Seventy. When the interest of a community is aroused by study it naturally follows that classes are desired with regular courses of instruction.

Enrollments in the Silent Seventy are being made daily, and all who wish to take up the work are gladly welcomed.

Having just written a letter to the Unity Tract Society, and having for the past three months spent many delightful

hours in studying your "Twelve Lessons in Christian Healing," I cannot help but send you a few lines.

I have never enjoyed studying anything so much in my life, and I now comprehend certain truths that previously I only dimly perceived. I believe it will not be long before your book will be in the household of every thinking family. It has been the greatest mind-opener for me of any work that I have ever read. This does not express what your book has led me to perceive.—H. A. C.

From many sources of late have come reports of congenial acquaintances being formed through Unity literature. A lady who spent several weeks here writes that on her way home she found herself and another lady the sole women passengers of the car. A conversation was started, and our friend, being full of enthusiasm, soon broached the subject of Truth, and mentioned UNITY. The lady exclaimed, "UNITY! why, I love it, and have three copies right here in my bag." They became fast friends at once. A business man writing on a train between New York and Chicago said: "A lady across the aisle is reading a 'Silent Unity' letter, and I feel we are friends, though I have not spoken to her."

The "Silent Seventy Bulletin" was ready for mailing at about November 15th. This little booklet is intended especially for members, but will prove interesting to all who desire to know about the work. It will be sent to all who apply, without charge.

The "Twelve Lessons in Christian Healing" are just what I have been longing for. I get more help and see more clearly into the deep things of life through the writings from your Center, than any I have yet met with. God bless and prosper the work you are doing.—L. L. W., Trenton, N. J.

"Today, while passing a book store, I saw a copy of UNITY; after glancing through its pages, I purchased it. I will never miss a copy in the future. It is just what I need." —D. P. W., New York.

He who reigns within himself, and rules prejudices, desires, and fears, is more than a king.—*Milton*.

I find the lesson of great interest and profit, and realize that I am growing in spiritual life.—J. D., Trenton, Mo.

The Unity Society Correspondence School

(What students say about the lessons. A few extracts from many letters of appreciation.)

HOLLAND.—I return Lesson Five, for which I thank you sincerely. It is a very important lesson, and makes so clear the philosophy of denials and affirmations.—**Mrs. C. T.**

BELLOWS FALLS, VT.—I am sending Lesson Seven, which is the best yet; but that is what I think of each one as it comes to me. I can only thank you more each time for the blessing it brings to me. I praise continually the good that is coming into my life through this study.—**H. A. I.**

EDISON, ILL.—I have finished copying Lesson Four and am returning it. To me the three previous lessons seem the foundation, and this one the commencement of the building of a structure that will stand firm through all eternity (Eph. 3: 21).—**E. H.**

SEATTLE, WASH.—I cannot express the benefit I have derived from all the Lessons, and this one particularly, enabling me to arrange my thoughts orderly in regard to the relation of Man to God.—**B. W.**

DANBURY, CONN.—How good it is to realize the unfoldment following upon the studying of the Lessons, and how each one lifts us higher and higher into the spiritual realm of thinking, living, and expressing. Having just completed the Answers for Lesson Seven, I feel the joy of praise pulsating to my very finger-tips. I feel it in the atmosphere everywhere.—**D. W. S.**

LOGAN, UTAH.—I fail of words wherein to express my appreciation of this Lesson course in the Law of Being, and what it is doing for me and others. From a boy I was seeking something my soul craved, but found it not, until I was attracted to the Unity Society. From Tom Payne's "Age of Reason," through Ingersolism, Spiritualism, Christian Science, Oriental Occultism, etc., and then back to the Bible again with other eyes. All I can say is, that this Lesson course in the study of Being is supremely wonderful.—**A. B.**

SALT LAKE CITY, UTAH.—I have certainly enjoyed every minute I have had to put on the study of this lesson, and also in writing out my answers. I have been so helped and enlightened in my understanding of God, and it does mean so much to me, being alone, as it seems, so much of the time.—**C. D. L.**

STAMFORD, CONN.—I have enjoyed this Second Lesson so much I feel almost impatient to have the next one. It seems very clear to me, and I find that I am gaining in the ability to take these truths into my own consciousness. My mind is being enlightened and quickened. I have commenced to grow, and therefore take courage and hope to attain to all the fullness in Christ. Gratefully yours.—C. H. C.

COLOME, S. DAK.—I am inclosing Lesson No. 1. It has been a wonderful revelation to me, and I am so glad I have been able to take up these lessons.—MRS. C. A. B.

MEDFORD, OREG.—I am thoroughly enjoying the work, and feel better in body and mind since taking up this study in earnest.—E. B. S.

SILVERTON, OREG.—Lesson No. 1 has been a wonderful inspiration to me today, for as I have written, I seemed to feel the very nearness of God. I could see the truth so clearly.—E. L. L.

BOSTON, MASS.—I have hesitated to send forth this last lesson of the greatest course of instruction for the glory of God ever before sent forth to a hungry people. I have lived a different life each day—and the word has manifested in me most perfectly when I have been faithful to its principles. My soul constantly sends forth the blessings of Spirit upon your center, that it has been the means of sending forth the glorious dawn of a new day. I like to feel that I am one of you, and to keep in closer union through the word which you send forth. The teachings in UNITY have a new meaning to me and a new message for me, since taking your course of lessons. I read them over each day, and always find some truth for me. When in error, I open one at random and find a truth for me. Oh, I can never tell you what a blessing these teachings, in your lessons have been to me, and words fail me to express all that I do feel for this glorious work of God.—MRS. F. S.

A few months ago I sent for your book, "Twelve Lessons in Christian Healing," and by following its instructions, the best I know how, have entirely cured myself of a very bad stomach trouble that I have had for years, and other troubles. I have also been able to help others.—MRS. C. R.

Charles Fillmore's Lessons are wonderful. I have given my copy to a friend, and must have another; and each number of UNITY is better than the last. I keep mine moving from one to another. You are doing a great work. I thank the Father for giving you to us. God bless and keep you all.—MRS. C. K. M., Pasadena, Cal.

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XXXIII

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BEHOLD THE LIGHT

*November Opening of the Center of Divine Ministry,
New York City*

MRS. E. C. HOPKINS' TALK



WE are invited to this opening service of the fifteenth season of the Center of Divine Ministry.

I suppose you all understand that this organization is properly a mission center or headquarters. It is a unique missionary undertaking, and all its fundamental reasons for existence ought to be laid out plainly before every large audience gathered to show recognition of its worth and receive of its benefits.

You will notice that I allude to it as a mission center, and as having a unique mission. Its mission is wholly and altogether to the congregations assembling at its 12-o'clock daily meetings. Its mission is to stir each attendant into flame with the mysterious spirituality that lies dormant in all people, till it radiates its helping beams to the sick, the ailing and discouraged, greeting all of us at every turn of our steps on our pathway of life. Its mission is to strengthen the hearts and minds of each congregation with courage and unquenchable buoyancy, the two conquering attributes of men and of angels.

You will read in the 17th chapter of St. John how Jesus of Nazareth called together a little company of people and said, "I pray for them; I pray not for the world." For the time being he focused all the sunshine

of the skies on those ignorant and hard-working and curiously minded men who had stopped from their fish nets and carpenter shops long enough to hear about the Presence of God in the universe.

And today, six hundred million members of a Christian civilization owe their existence to the radio-activity of that one hour of focusing the smile of heaven on that little congregation in Jerusalem, *Anno Domini* 33, or 1877 years ago.

You will sometimes notice that a living flame kindles in your hearts while you are listening to certain words about heavenly laws. Perhaps you do not notice that that glow in your hearts alters the color of the aura surrounding you, and acts chemically on the aura surrounding every one you come near for a day or two, or more, after your experience of the glow. It is to strengthen and prolong that altering aura, to the extent of curing all your neighbors of their lamentations, that this mission is established.

You know how all the world whines and cries and groans because nothing suits anybody. When the world's aura is chemicalized, every man and woman of it will stand up and see that there is nothing to wail about—nothing at all. The Great Fact will be realized, and the various movements and disasters of life will seem like the cobwebby squares of a lady's veil across a lovely countenance. Who notices the veil? It is the face we look at. The Great Fact of life has been called the Vast Countenance, the Almighty Friend.

From every point of the universe this Vast Countenance faces you. You stop your gaze on buildings and human beings, but setting your gaze steadfastly toward the Countenance shining hotly through all things and through all people, you feel the everlasting kindness of the Almighty Friend. Isaiah cried out that all nations before Him seemed as nothing. This sense of the High Fact made Isaiah the greatest of the prophets of all time.

This Almighty Friend is the bad man's deliverer and the good man's strength. He is the backer of the timid and the banker of the poor, if they will but notice him. "Behold, I am with thee and will keep thee, in all places whither thou goest." "Behold, I bring thee health and cure." "Behold, I will do a new thing."

Notice how much there is about *beholding* in all of the proclamations which the sensitive-eared among the sons of men have heard. This beholding principle is little heeded among the people. It is to encourage and strengthen the beholding power in you who gather here that this Center holds its noon meetings. If you should behold a straight, strong, and sturdy man in the very body and mein of the hunchback, the crooked man would straighten and be strong and sturdy to suit your beholding. But your gaze must be hot, steadfast, firm. You must be as the fire that draws forth fire, as the frost that draws forth frost, in your visioning.

There are marvels of beholding power mentioned in the Sacred Books. Nebuchadnezzar beheld one like the Son of God in the furnace with the three men, and the three men came forth unharmed. Darius beheld God helping Daniel. Micah beheld himself always rising out of every disaster. "Rejoice not against me, O mine enemy; for if I fall I shall rise again."

Francis d'Assisi beheld some holes in an imaginary set of hands and feet, and after some years of steadfast gazing he drew the holes into his own hands and feet. Carnot, president of the French Republic, was assassinated in the year 1874, after two years of faithful watching toward himself as being assassinated. He was assisted in his watch by his faithful wife, who also saw assassination. John the Revelator said that God himself makes greater haste and hotter power for two watchers. "I will give power to my two witnesses" (Rev. 11:3).

Gautama Buddha noticed that nothing ever takes place except in connection with some on-looker. The Scriptures show how the most executive beholding is

toward the Countenance that shineth upon us as the sun in his strength. "Look unto me and be ye saved, all the ends of the earth." "I said, Behold me, behold me, all the day long, to a rebellious people, a people that turned on me their backs and not their faces, saith the Lord."

The lovers of this mission are not deterred from their lofty motives by the paucity of the numbers attending the noon services. They know that one single person among you, with one sudden glow of the immortal spark, would kindle an army of joyous livers of the high law of beholding the Glorious God. Judson, the missionary, converted just one Karen native—just one, at one of his mission stations. That Karen native converted two thousand natives to Christianity, and built thirty Christian churches. See—Judson found only one man ready to flame forth at his words. Judson spoke a foreigner's beliefs to them, and they could not light their candles at his high-held torch. But the native spoke an awakened native's speech, and they could understand him.

So each speaker here takes his or her chances of one of you lighting his candle at the high-held torch of divine truth. I have often spoken of Miss Lawrence, the president of the Center of Divine Ministry, and of her adjutant, Miss Barnes, as two goddesses of liberty standing at a great city's harbor entrance, holding aloft the truth in a stormy time. Some day one of you will flash forth and build thirty churches. John Wesley said he needed only three hundred men with living faith to convert the whole world; and Pope Paul IV. exclaimed, "Holy Virgin! with two such men as John Calvin, our church would soon be mistress of both worlds!"

At this central mission of New York you will hear one fundamental note sounded over and over. It is the note of the help of the world by the finding of God. You will hear this fundamental note sounded in three different keys. First, the physical key: When this key is

taken we are told that if we eat meat or drink coffee we are hot tempered or selfish; and temper or selfishness, they say, makes havoc with our health of mind and body and character; and character and health being broken, we are wrecks. They say these are laws of God, and they urge us to strive to alter our material conduct in order to be saved. They speak of our being too weak minded to be saved if we lie in bed too late in the morning, or too easily discouraged to be saved if we get up too early in the morning. They hang our immortal destiny upon the peg of our conduct of life.

Second, the mental key: When this key is taken we have our minds raked over to snatch up the wrong thought that has already landed us or is likely to land us into physical ill health, or hot temper and selfishness. When people are sounding the help of the world on a mental key, they explain to us that if we hold concealed anger or grief we are sure to have Bright's disease or rheumatism; that if we think too much about money we get a dry skin; that if we get too economical we have bunches in our throats or stomachs, or are congested in some way. They show how the thoughts we think damage or advantage us. They work with our minds to get us into beat and rhythm with their minds, till we dislike what they dislike and love what they love. When they are depressed we are low spirited, and when they are hilarious we are the same. They hang our immortal destiny upon a thought peg.

Third, the mystical key: When this key is taken we hear the speakers saying that all our fungous thoughts, and tough excrescences of character and conduct, are melted down, erased, forgotten, by the hot beat of the beams of the countenance of the Shining God unto whose Vast Countenance and almighty kindness we look. They remind us that the voice of inspiration assures us that the righteousness of the righteous shall not save him nor the wickedness of the wicked destroy him; he is saved by the tender mercy of our God,

upon obeying the only edict ever enunciated to man—"Look unto me and be ye saved."

Sometimes this is mentioned, by great lovers of the Lord Strong and Mighty, as the Deistic key. They tell of the wonderful law of God, the Lover and Befriender, working in our behalf with irresistible splendor of achievement if we but notice him only amid our affairs of life. He asks of us no goodness or wisdom—only our steady "beholding." Jehoshaphat cried out, "We have no power! We have no might! We know nothing! But our eyes are upon thee!" and all his calamities melted. Jesus was filled with indignation and grief (Mark 3d), but as he watched the Countenance that shineth as the sun in his strength, the withered arm was cured. "For before the day was, I am he," and "I will work and none shall hinder," saith the Lord, strong in battle and mighty to deliver.

Let us put the God of Jacob to the test. Jacob was a poor little sneaking liar, but he said, "I have seen God, I have seen God, I have seen God," and nothing and nobody ever swerved his destiny from fulfilling as Head of the Army of Light, with a name more triumphant than Napoleon Bonaparte's or Julius Cæsar's. Paul was kicked and spit upon and called a pestilent fellow, but he endured as seeing him who is invisible, and no bad fame could prevent his being chief star in the triumphant Christian firmament for nineteen hundred years.

The furniture and books of a certain sick man in London had been sold to buy bread for his starving children. He went out one morning when his wife was weeping with despair, to drown himself. As he walked along on Tottenham Court Road toward the river, he found himself wedged between a throng of people hastening into the Tabernacle where Mr. Parsons was preaching. Mr. Parsons took for his text, "When the poor and needy seek water, and there is none; and their tongue faileth for thirst, I the Lord will help them, I the God of Jacob will not forsake them." Then Mr.

Parsons asked the congregation if they had put the God of Jacob to the test. The poor man rushed home to the cellar where his family was crying for bread, and asked for a Bible. There was none; it had been sold to buy milk for the infant. But then and there he spread out his case before the God of Jacob. He laid over his sickness, his despair, his wife, his children, into the absolute care of the Helper and Healer. He flung himself like a dead weight upon the Lord strong and mighty. Next morning his sickness, his despair, his disposition to commit suicide had fled. A letter came containing gold. An offer of a lucrative and responsible position in a great firm came by the same post. He became chief pillar in a great and important church.

See—all the powers of evil were nullified. Their rulership was nothing; as it is written—

“The thrones of earth’s kings shall be shattered,
The prisoner and serf shall go free.
I will harvest from seed that I scattered
On the borders of blue Galilee.”

What seed did the Prince of Peace scatter on the borders of blue Galilee? This is it: “Cast all your care on God; he careth for you.”

I will leave you with this practice. Spread out your case before this Shining Helper whose golden beams of healing are beating on your faces this minute; whose girding might enfolds you; whose arms are under you in the deeps of trouble or the cyclones of despair. Tell him you are a candidate for a miracle. Be warm, believing, intimate, alone, with this Friend that sticketh closer than a brother. See—life creaks under the weight of your footsteps where it ought to sing songs. See—you are shrouded with garments of human nature and have forgotten that you are God-seeds, immortal Sons of Joy.

“Cast your dark garments at his feet;
He’ll clothe you with the light.”

In a ’bus on Buckingham Palace Road, in London, I saw a fair and sweet young woman, stately as a prin-

cess, delicate as an American girl, dressed in an old ragged black dress, with broken shoes and no hat. She held a little tin pail in her hand. Some people were asking directions of some kind which nobody seemed to be able to give. The girl in beggar's garments told them where to go and what to do. They thanked her, with deference. Two were disputing some small point. She set them right. They acquiesced. Nobody was the least deceived by the beggar's costume that daughter of the King of kings had snatched up from some dust pile and thrown around herself. But you—you have not only deceived everybody else, but you have deceived yourselves. You are free Omnipotence—you are! Though your cold wrappings have hitherto deceived, they shall deceive no longer. You are wise and unconquerable sons of Infinite Glory. You are free, strong, and unweighted Soul!

“Fly in the freedom of God as the bird flies
In the freedom that fills all the space
’Twixt the earth and the skies.”

This Center of Divine Ministry was founded to wake your hidden Godhood to life and action. There are six speakers on this high theme. They are all well known to you except the Saturday's noon speaker, Mr. Weston, of Washington, D. C., who is taking Mr. Jeffery's place during Mr. Jeffery's absence in Europe. It is well for you to see Mr. Weston face to face at this opening session, because hardly one of you has ever met him or known what a consecrated new light has come among us. He is one of my private students, which ought in itself to be credential enough; but when I thus publicly present him, you may appreciate how much I anticipate the great healing and awakening the winter's congregations are coming into.

“I asked the roses as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered, ‘Looking toward the light.’”

THE ALL-ABIDING PEACE

WALTER W. RAYMOND



VERY one today is desiring peace. Oh, give us more peace! is the cry of the world. Happy is that one who has found his or her peace.

Peace is bestowed upon man by the Father Almighty, the All Good, the All True, and All Wise; and that one who knows in all his being that he is the child of Peace, the Son of God, can put his peace upon all things with which he comes in contact.

We must, in the real of us, be conscious of the presence of this peace of the Father. His peace is an abiding something that transcends all understanding. It is a something that cannot be defined. It is a something that we can only enjoy gladly and joyfully in consciousness.

This "I AM Peace" is enjoyed in secret, and separate from all thought and action. It is the cause of all peaceful thought. If we have only thoughts of peace which we find are displaced at times by thoughts of discord and strife, we have not yet known that "I AM Peace."

The I AM Peace begets a peaceful soul. A peaceful soul is the silent chamber in which all discord, envy, strife, and all like conditions, are unknown; where the clamoring voice of the external life is not heard. It is where the I AM enjoys more and more the peace of the Father. The peaceful soul has no longing nor desires that are adverse to the will of the Father, but seeks to know more and more his will and to feel more and more consciously his peace, that it may radiate into the external that harmonizing power that shall make all of its experiences peaceful, delightful, and enjoyable always.

We must always have a peaceful mind. Thoughts

of peace are only temporal, and they do not bespeak the existence of a peaceful soul. We *attract* and think thoughts of peace by the act of willing that attitude of mind, and they remain just so long as we hold that attitude or hold to that mental activity; upon directing our attention otherwise they are often superseded by disturbing thoughts, and peace of mind is no longer ours.

To enjoy constantly and always a peaceful mind we must under all conditions and circumstances beget peaceful thoughts. Peaceful thought is not the result of an act of will, nor dependent upon the attention; but it is the result of a peaceful mind sending out radiations of *peace*, which make peaceful thought of whatever is the attention and the will. A peaceful mind has peaceful thought constantly of everything it is related to; therefore, one who enjoys peace of soul and peace of mind always radiates peace and good-will to all things.

We must always be at peace in our bodies. To enjoy peace of body we must be at peace with our body, which is only possible through a peaceful mind. Our body is only what we recognize it to be mentally. A peaceful mind can only be cognizant of peace; therefore we find peace in a body which responds to the activities of a peaceful mind.

We pray for peaceful surroundings and environments, while we endeavor to get peace out of the world. We can never get peace out of the world; we must bring peace and good-will into the world.

If we are conscious of this I AM Peace, which is the gift of the All Good, and enjoy a peaceful soul, a peaceful mind, and a peaceful body, we are a peaceful being, with the consciousness of the Father's peace. Only a peaceful being can bring peace and good-will into the world, because we cannot give, or make, or cause to be, that which we are not conscious of ourselves; and it will only be as good and perfect as we are conscious of goodness and perfection.

A peaceful being is not one who thinks and holds

thoughts of peace and tries to make all things peaceful with him, but he is one who is at peace in his soul, mind, and body; who lives peacefully with all things.

A peaceful being has control over all things, not in the sense of directing or placing their activity, but in the sense of being able to make quiet and calm their action in their relation to him, which is to make still. We say unto discord, or that which we say interferes with our peace, "Be still." By so doing we are endeavoring to restore a something not to the thing commanded, but to ourselves. That something we wish restored is our peace. If we were perfectly peaceful and serene in our Being that disturbance could not have interfered with our peace, and to us it would not have existed. When we have stilled the discordant thing, we have not destroyed that thing or its activity, but have restored our peaceful relation to it, thereby making again our peace of being.

To the Christ in the storm there was no storm at all, because he was a peaceful being ever conscious of the indwelling peace of the Father. Being such, he stilled the storm with his peace, and it was no longer a storm, but a calm, to him and all with him. His great peacefulness enfolded them and caused them to be at peace with the storm. Christ's great and all-abiding peace surrounded his followers and protected them from disaster, while what had been to them a furious storm became a mysterious calm. We, like him, can and do surround all our friends and loved ones with our peacefulness, that restores their confidence in self.

We all often experience in time of great trial a peacefulness which is different from our usual attitude in such times, and it seems strange to us that we should feel so, which is due to some one's great, peaceful, and abiding confidence and faith that right, goodness, and justice shall prevail for us.

If we are a peaceful being we leave our peace with all things that receive us—that is, those who aspire for

peace; otherwise, upon our departure from contact with them they return forthwith to that condition in which we found them. The presence of a peaceful being in a discordant family will quiet or still their discord; but if they receive him not, they will return to their differences upon his departure.

To enjoy constantly this all-abiding peace we must always look for peace. If we feel and know this peace of the Father in all our being, we shall see only peace in all things. Peace is the natural condition of all things, and if we are at peace in all our being we have the eye of peace that sees only the natural condition of all things, which is peace.

To enjoy peace on this earth we must awaken constantly more and more to the realization of God's peace that "passeth all understanding." All peace is yours here, now and forever, in proportion to your consciousness and realization of this all-abiding peace of the Father.

Within all there is the Prince of Peace that quiets and harmonizes all adverse conditions, and brings peace and good-will into all the world.

To awaken this Prince of Peace that you are, you must seek ever to know and feel more and more the peace of the Father. You must live constantly in that peace which is within, and be at peace with all the world.

When we realize the peace of the Father and make our lives the manifestation of that peace we shall ride all life's storms calmly and serenely. Into our hearts there shall come no discord or fear, but we shall be filled with absolute trust and confidence. We shall ever enjoy peace-thoughts of all things and conditions, and nothing can destroy our peace of mind, because we shall then radiate peace into all mind and enjoy a mental attitude of universal peace, while our very presence will restore peace and good-will among all things.

We shall then become the world's peacemakers and the true disciples and exemplars of Truth. "Blessed

are the peacemakers: for they shall be called the children of God;" and not until we have manifested this all-abiding peace and become, by so doing, makers for universal peace, shall we be known as or called the children of Peace.

We shall not cry "Peace" from the house tops nor in the highways, nor shout for it in peace conventions, where the delegates become excited and excite others, for true peace is quiet, calm, and serene; but in our attitudes and relations spiritually, mentally, and physically to all, we shall inspire and promote universal peace, joy, and good-will.

Rejoice greatly in this all-abiding peace that stills every storm, harmonizes all discord, makes pure the heart, elevates the mind, and heals the body. Peace be unto you!

CASTING OUT FEAR

ANNA HILL ROBERTS

"Be not overcome of evil, but overcome evil with good."



WHEN I was a child I was taught that to overcome evil with good meant that if any one did me an injury, I must in return for that injury do him some kindness, and that certainly was a very good teaching. The Buddhist proverb expresses it—"If a man foolishly does me a wrong, I will return him the protection of my ungrudging love. The more evil from him, the more good shall go from me."

But since I have studied the Bible conscientiously and have come to understand its teachings more clearly, I find that the above text means also that we should overcome with good the evil in ourselves. Evil in this sense does not always mean sin, as we have been in the habit of interpreting the word, but any quality which hinders us in our spiritual progress.

Fear is a great evil to be overcome, and it can

hardly be called sin. Fear is oftentimes a great mill-stone hung around our necks, and if not overcome, will prove a stumbling-block hard to put aside. Not long ago I met a young woman of whom this evil of fear had taken possession, and frequently she was entirely in its grasp. This condition had been caused in the first place by physical weakness; but though her body had recovered its normal equilibrium, her mind had not, and although she was the picture of health—a refined, intelligent woman—she lived constantly in the grasp of fear, a boding of some indescribable evil which never happened. It not only made herself unhappy, but created a discordant atmosphere wherever she went.

This is only one case among countless thousands. Scarcely a day passes that we do not meet some one who is consumed by fear in some form.

Superstition is simply another form of fear, and it is surprising how many people of education and refinement are victims of this particular form of evil.

In a town where I once lived, on one of the residential streets stands a fine dwelling. It is pointed out as being one of the handsomest houses in the city, and cost thousands of dollars; but the man for whom it was built never occupied it. When the place was nearly completed some one called his attention to the fact (?) that it was bad luck to move into a new house, and overcome by this foolish superstition he allowed it to remain empty. So the house stood vacant year after year, the beautiful grounds being left in charge of a care-taker. Not long since the owner died, and his family, unwilling to go and occupy the home he had built with so much anticipation and pride, allowed it to be sold by his estate and it passed into the hands of strangers. The family who now occupy it believe in getting joy out of life, and the house fairly rings with happiness.

Another case where fear was allowed to have dominion is that of a woman who was afraid of contagious disease. One time an epidemic broke out in her neigh-

borhood, and so fearful was she that her family might contract the disease, that she shut up her house—even closing the blinds on the side nearest the infected district. After the contagion had subsided and the quarantine had been removed—very few cases had proved fatal—her only son took the disease and died. She had cherished the foreboding of evil, until, as Job expressed it, “the thing she greatly feared came upon her.”

So as we go on through life, we find at every hand people who are overcome of this evil of fear. Worry is another form of fear, and if allowed to exist, soon makes a bond servant of its victim. Worry is the direct antipodes of faith. “Faith is the substance of things hoped for,” while worry is the substance of things dreaded, and which, nine times out of ten, never happen.

Worry and superstition go hand in hand, and cause more trouble in the world than pestilence and floods.

Now what is the cure for all this evil? Why, just to remember that God is Love; to live in that thought day and night; to remember that he is our Father, and that it is not his wish that any of his children should suffer or be unhappy.

As another has expressed it—

“To know a little more of good each day,
To hourly cast some cherished sin away,
To give each thought to Love, and keep no part
Of any will of mine within my heart.”

We cannot fill vessels already full, but we can cast from us all thoughts of fear in whatever form it presents itself, resting in the protection of God’s infinite love.

It may take a long time to learn the lesson, but having once learned it we shall be able to rise to greater heights ourselves and able to help our fellow men as well. And how many there are who need a strong arm stretched out to help them over some pitfall in the path of life! “All things are possible” with the Father, and we, being one with him, are able to rise above the bondage of fear.

FAITH

By M.



FAITH! What does it mean to have faith?

When I was a child I liked to play I was blind. As I walked beside my mother I would shut my eyes, hold to her and pretend I couldn't see, but was being led. She did not know what I was doing, but I had no fear so long as I touched her. Sometimes I held her hand, sometimes just kept my fingers on her dress. The slightest touch was sufficient to make me sure she was there, to be held to in case of need. There was no doubt in my mind as to her power and willingness to help and care for me.

This is just the attitude of mind we should hold toward God. With eyes closed to the swirling world of sense and feeling, and a steady holding of his hand, we should go along, confident that we are being led and that nothing can hurt us.

It seems to me that this is what is meant when we are told to "pray without ceasing." To pray is to be conscious of God's being there, to remember that he has promised "not to leave us nor forsake us." He can't, and be true to his nature. Any forsaking is on our part. To "pray without ceasing" is to keep the thought of God's omnipresence—all presence—like an undercurrent in our consciousness, so that no matter what we are doing—eating, drinking, waking, sleeping, working, playing—we can feel our nearness to, our oneness with him, can know he is there, and there to a purpose.

He is there whether we are conscious of it or not. Just as money has purchasing power when carried in one's pocket, and bread has staying power when it is on the platter, so God's presence contains the fulfillment of all our needs. Money has to be spent to prove its purchasing power; bread has to be eaten to prove its staying power; God's presence has to be used to prove its

power to satisfy our needs—spiritual, mental, physical. We are surrounded on all sides by the great free gifts of our Father—life, love, beauty, sunshine, air, rain—yet he forces none of them on us. We must take and use for ourselves. So with all his gifts. They are all ours, if we care to take possession.

To regret unduly what is done, even if it seems done amiss, is one way of showing a lack of faith, and a very common way. "If our heart condemn us not," then are we "void of offense toward God and toward men." We usually think of this as meaning we must do nothing worthy of condemnation, none of the numberless things we call sinful, or that the world calls sinful. But I believe it means something different from this. I believe it means that we are not to condemn ourselves, any more than we are to condemn our neighbors, no matter what we do or fail to do. If we see clearly that what we have done is not a good thing to have done, then don't do it again—that's all; but when it is done, and so past our helping, leave it absolutely in God's hands. If our neighbor does not seem to be using his privileges as God's child, we may help him, kindly, lovingly, if we can; but we must not condemn him, though he heed nothing we say. He is God's child as well as our neighbor, and Christ has told us not to judge. How can we judge righteously with our limited vision?

We are told also that we are to take no thought for the morrow, but leave the things of the morrow to take thought for themselves; that we are not to decide what we shall do or say in any given case, but that when the time comes we shall know what to do and what to say. Suppose we do this: ask for guidance, feel sure we shall have it, and then do some perfectly incomprehensible thing that to us and to others seems like a dreadful blunder or worse—what are we to do then? what are we to think? Shall we not condemn ourselves in such a case? Most certainly not. We asked for guidance and we were guided, and though everything seems askew,

we must leave the whole matter in God's hands. Let him take care of the results, and go on steadily, watchful, hopeful, and above all, trustful.

This sort of a condition is a real test of faith. It is easy to trust when things go as we think they should, when the way is smooth and open. It is equally easy to forget to hold to God at such times; easier than it is even when the dark waters of trouble, sorrow, doubt, or sin break over us. But he is there whether we can feel his presence or not; and if we hold on tightly and do not struggle, the waters will recede as they came, leaving us quite unharmed, though perhaps a bit breathless at first. And who knows which wave may wash him on to the shores of the "promised land," where abides his "heart's desire"? The things that seem to us the hardest to endure, the most difficult to see the meanings of, are often those that do the most for us.

To the child of God, holding to the consciousness of his Father's love—the Father "with whom is no variableness, neither shadow of turning," through cloud and sunshine, through good and evil alike, seeking only his will, without fear of harm—there can be only good; only good, even though "the earth be removed, and though the mountains be carried into the midst of the sea"; even though all the things he holds dear—friends, home, love, health, wealth—be swept away. The real part of them belongs to him, is a possession for all eternity. It is just the transient part of things which can be destroyed.

"All that is good at all,
Lasts ever, past recall."

Much of our unhappiness comes from trying to hold to this transient part of things, which is just meant to "touch us and turn us forth sufficiently impressed." We are all God's children, and in his good time each and every one of us will wake to the knowledge of his childhood and to all the wonderful privileges that pertain to being a child of him "who made all things and loveth all he hath made."

MORE PRECIOUS THAN RUBIES

Prov. 3:15

JOHN L. CHESNUTT

"The Holy Spirit shall bring all things to your remembrance, whatsoever I have said unto you."—John 14:17, 26.

"If ye abide in me, and my *words* abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7; 16:13.

Evidently one of the most important works of the Holy Spirit is to bring to memory, as a "very present help in time of need," the words of Spirit and Life which Jesus Christ spoke, and he who thus rehearses these words and lets them abide in him finds all his prayers answered, all his needs supplied—so the promise is.

He who by studying the sayings of Jesus Christ instructs himself "unto the kingdom of heaven" may bring "forth out of his treasure things new and old"—promises and instruction to meet every need (Matt. 13:52).

But one must let the Holy Spirit, not intellect, interpret the words of Jesus. If any of the "words" seem hard to understand, the earnest student may, after holding them for a moment in the "Light that lighteth every man," lay them aside in memory, tagged with a prayer and a question mark, assured that at some opportune time his spiritual vision will be opened, and the text, with its meaning and application, will flash into his mind with an uplift and a glory of light that will bring joy and peace to his soul. He will know the voice of God in his soul, and rejoice in the comfort of his Presence evermore; it will be the delight of his life.

He will find also that these Words of Light are

very "profitable for doctrine, for reproof, for correction, for instruction"—thoroughly fitting him for good works (II Tim. 3:16, 17).

Jesus Christ gave us "exceeding great and precious promises: that by these we might be partakers of the Divine Nature, and escape the corruption that is in the world through lust." Let us not ignore or neglect these pearls of great price waiting to enrich us.

Your thoughts are the sculptors of your face and body.—*Ida Gatling Pentecost.*

THE WHITE MAN

Wherever the white man's feet have trod
 (Oh, far does the white man stray!)
 A bold road rifles the virginal sod,
 And the forest wakes out of its dream of God,
 To yield him the right of way.
 For this is the law: *by the power of thought,*
For worse, or for better, are miracles wrought.

Wherever the white man's pathway leads
 (Far, far has that pathway gone!)
 The earth is littered with broken creeds;
 And always the dark man's tent recedes,
 And the white man pushes on.
 For this is the law: *be it good or ill,*
All things must yield to the stronger will.

Wherever the white man's light is shed,
 (Oh, far has that light been thrown!)
 Though nature has suffered, and beauty fled,
 The goal of the race has been thrust ahead
 And the might of the race has grown.
 For this is the law: *be it cruel or kind,*
The universe sways to the power of mind.


—*Ella Wheeler Wilcox, in December "Cosmopolitan."*

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

THE ANOINTING OF LOVE

 HE Bible is a book somewhat like a work on mathematics, only it covers all of man's problems. Profit comes in its study, from right understanding of the lessons contained in it. To get the right understanding we must analyze the various points and see where they apply to ourselves.

In all of these lessons there is a central idea around which all else revolves. The central, pivotal point in this lesson is the oil which Mary used in anointing Jesus. It was very precious, its value being in our money about \$1200, and it was poured from a costly box of alabaster. The disciples, especially Judas, protested, saying, "To what purpose is this waste? For this ointment might have been sold for much and given to the poor."

Looking at this story merely as an historical fact, it does seem that more good could have been done by selling the oil and using the money as the disciples suggested; but to get the real lesson we must lose sight of the external and consider the inner meaning of this occurrence.

The oil symbolizes something in consciousness. It has a definite relation to the body and to the woman. The oil represents love; the woman represents the soul. This anointing took place in the development of Jesus, and it must be a part of the development of every man.

In the great economy of nature oil is absolutely necessary. If your bones creak they need oil, and peo-

ple sometimes take oil and rub some of it on their joints. But this seldom brings relief, and the joints continue to creak because they have not been given the real oil of Divine Love. Oil is the outer representation of love, and if you have your bones well oiled with love they will not creak.

All our machinery requires oil to keep down friction. The oil of love will do away with the friction of human relations. Plentifully used in the family it will ease up all the creaky places. Keep a bountiful supply on hand, and be not like the foolish virgins who tried to buy from the shops. You cannot get it in the external; it must come from within. Find the Source of oil. It is in the very essence of things, waiting for us to open the consciousness to it. You can pour this oil out upon every organ of your body and give them all flexibility. All the ills of the flesh can be healed with Love. And you can pour the oil of love out upon the choppy sea of mortal thought and reduce it to peace and harmony. Look at the universal power of oil in the natural world. It is used more and more to make comfortable and easy the daily living, and it should remind us of that great principle which it represents.

The first step in demonstrating love is to recognize it as a principle in man, and the second is to keep open the vessels through which it is poured. We all have this faculty. It is latent within some, but can be called into expression. The principal question for each one is, "How shall I quicken within myself the alabaster cruse of oil? How shall I oil and make smooth all that enters into my life?"

The development of love comes along many lines. Love is a quality that requires patience, kindness, faith, and humility.

People sometimes say they are tired of life, and want to go away somewhere to a heaven of some kind to rest. This is not the right thought. Death is an enemy. Men die because they have not developed

Divine Love and understanding. We should pour out more love into the body-consciousness, and thus redeem the whole man. Jesus gave a hint of this when he said of Mary's act, "She did it for my burial." Ideas that pertain to material things make one negative, and if the preponderance of ideas be of that kind he will become densely material. If you are in this condition, what are you going to do about it? What will give you a new impetus, new life? Let Mary pour out upon you her precious ointment. Love is the great helper in the day of resurrection. If you find yourself negative, bound, shrunk up within yourself, you may know at once that you want more love. You can be released from this tomb of materiality if the soul pours out through all the body-consciousness the oil of Divine Love. It will loosen up all the hard, fixed states of mind and open the way for the inflow of the resurrection life.

Love will break up and dissolve the selfishness of mortal consciousness. The creature wants its comforts, and considers only itself in getting them. Some people are very generous with money, but selfish along other lines—it may be about food or clothes. A willingness to do the will of God rather than the will of the creature comes from love. Love desires to make others happy, and is willing to give up conveniences for the sake of others. It is courteous and kind, and finds pleasure in making sacrifice if need be. We should daily pour out the contents of the alabaster box upon all our surroundings. If the body is tense it will relax, and the healing life will find its way to every part. Some metaphysicians will tell you that the body does not amount to anything, but this is not true. It is not the teaching of Jesus Christ. The body is a very precious thing, and it will take on spiritual consciousness if you love it in the right way. An entirely new organism will be built if you sanctify the temple. To sanctify is to set apart, to separate from something of a lower order. The body is an aggregation of ideas—your ideas. If your thought

is that it is material, you make it that. Change your mind, and see it as an aggregation of spiritual ideas permeated with Divine Love. In this way you sanctify it, and it becomes holy unto the Lord.

LABORERS IN THE VINEYARD



IN the parable of the Laborers in the Vineyard (Matt. 20), it was the man who agreed, who bound himself by a certain law to labor, who was discontented, while those who said, "We will go and work, and whatever is right we will get," were satisfied.

It is found that all those people who are very, very careful about their wages, who haggle over the wage in advance, are, as a rule, the poorest workers. They are contending for the wage instead of the work. Their eye is on getting, and not on doing. Now, the Lord asks of man that he shall put his whole soul into the thing that he does; that the question of reward shall be secondary.

The more love and earnestness and faithfulness a man puts into his work the more he gets for it. Our labor unions might get from this Scripture some very excellent points in carrying forward their work. The final adjustment between capital and labor must come about through the application of spiritual principles. While capital and labor push and pull, and try to adjust their affairs from the selfish viewpoint, they never will settle their differences. The only success that will come to man along any line is the injection into his life and affairs of the law laid down by Jesus.

The final fact, however, is that those people who are contending for labor are contending for a continuation of the curse that was put upon the first man, Adam. We are told in the Scriptures that at a certain stage of its existence the Adamic race so transgressed the Law of Life as to bring down upon them the curse of toil, and man came to a place in his experience where he had to earn his subsistence by the "sweat of his face."

So those who are contending for labor are contending for a continuation of that curse. But is this the true aim of man—to be under that continual burden of work? It is found that “the man with the hoe” is a man of callouses.

The fact is that none of us like to labor. We like to be active, we like to be doing something, but we do not care to work. Work is a curse. Just remember that every time you contend for work you are contending for a continuation of the Adam curse. That curse is not put upon man by the Lord in a sort of vengeance, but it is the result of a break in the Law of Life. Man has within him all the necessary elements of existence without labor. When he develops his mind and the forces in his body along right lines, he will simply, as Edison says, touch a few buttons, turn a few levers, and the work will be done. All of our mechanical devices and inventions are pointing in that direction. We are now striving to bring about ease and comfort and freedom from labor through external inventions. Soon we will find that the greatest invention is man, and that he has in his own organism machinery sufficient to run the universe.

But strange to say, man opposes both the outer and the inner inventions that would free him from labor. In his ignorance he would bind himself to an eternal wheel of work. Every invention in the past has met with opposition from people who believed in labor. The inventor of the sewing machine was mobbed by the sewing women in his own town, and his machine destroyed. “Why,” they said, “he is going to destroy our occupation. If he makes this machine, what will we do?” The inventor of the cotton gin never got the fruits of his work, because of the persistent opposition of those who contended for the continuance of the Adam curse.

Let us get this idea of labor out of our minds. Do not do anything with the thought that it is work. Do

not do it with the thought that the laborer is worthy of his hire. Do not be a hireling; be a Son of God. I would not say to you that this means that you shall drop all your work, but you shall do it from an entirely different viewpoint. And do not make a stipulated price for anything that you do, because if you do you cut off that free giving, that free outpouring of the Spirit, which will come if you work for the Lord. All of our work should be done for the Lord.

What is that Lord? It is the higher Law of our Nature. There is a Law which, if we would conform to it, would make everything that we do a joy; every movement of the body would give us pleasure. Physiologists tell us that this organism has inexhaustible resources and that it is such a wonderful piece of machinery that they can compare it with nothing but a living engine of power and force, self-renewing, and under right relations, everlasting. Why, then, are we not in continual joy and increase of power in our work? With everything that we do we should have an increase of energy; we should never be tired. The night, if we were working under the Divine Law, would find us stronger and more ready for action than when we began in the morning.

But to constantly renew the energies of the organism we must get it in tune with the Infinite. We are living as Adam, when we should be living as Christ. The mission of Jesus Christ is to show us the way to the development of the spiritual man.

When the spiritual man begins its action in us the powers of mind and body are increased through right thinking. Energy is set free in the body and the weak, flaccid muscles become strong and the whole man puts on power. Instead of frittering away our forces through false thinking, we now conserve them, and add to instead of dissipate our substance.

Whatever the I AM says is brought to pass. We should be constantly on the alert to get away from the

limitations of Adam. None of us love labor, but if we try to cease from labor before we have developed the spiritual consciousness we are in worse condition than we would have been had we remained under the curse. So the curse was, under the Law, a good thing for those people who continue in sin—the sin of sense indulgence. The Law itself adjusts the Adam-man and holds him in the prison of material limitations, until he breaks out through a higher understanding.

To escape labor while man is in the Adam consciousness makes him either a tramp or one of the idle rich; and the devil always finds something for idle hands to do. The only escape, then, is through Spirit, through the Jesus Christ consciousness. Those who are in Christ do not work nor labor, but they love to do the will of God.

It is a fact that all energy must be used, or it dissipates itself and goes to the universal. All that energy which you are dissipating now in your body, if conserved and turned through your thought into the various centers and avenues in the organism, would make you a new man, a new woman. Thus the whole problem of getting the result of your labor is in turning your attention within, asking of the Lord for a higher understanding of yourself, and then taking advantage of all the light that comes to you. Many of us think that we should have a special inspiration; that God Almighty must come as he did to Paul, and reveal himself in a great illumination; that something tremendous must happen before we can see and be led of the Spirit. That is not always the Law. God sometimes comes to man, as the old Germans used to say, "with cap and bell," that is, in the semblance of a clown. You may get your best lesson from recreation; you may get it in your every-day work; you may get it in the silence; you may get it in the "still small voice." I cannot tell you where you will get it. But if you can ask of the Lord to be led of his Spirit, that you may conserve the forces of your being, that

you may do the only work worth doing, which is the bringing forth of the inner life—if you take that stand, I assure you that you will find the way. The way is always open to those who seek. “Seek and ye shall find;” but remember that you will never be satisfied with mere wages. You will never be satisfied with what you get, unless you do in the Spirit. And the highest and best work a man can do is the work of the Lord.

Then let us strive to lay hold of the Spirit. I am not talking conversion; I am not saying, “Come to Jesus and be saved, that you may go to heaven;” but I am telling you that you will never get into harmony, into satisfaction with yourself—you will never have real peace of mind, until you lay hold of your own spiritual nature, which is Christ. We are all seeking satisfaction. We all want peace of mind, health of body, and success. The only way to attain those things is through the power of the Spirit. You can all see that you must harmonize yourself, harmonize your surroundings; you must be master of the situation.

Dominion over yourself is your birthright. Say to yourself, “I hold you under the Divine Law. I hold that the Law of the Spirit shall prevail, and I hold that I shall be free—free to do the will of God.” Many of us are bound by the idea that we are under a certain responsibility. What responsibility can be put upon the Spirit? Say in your Higher Self, “Take the responsibility of my life; take this burden of labor, this burden that I have to work, and let me see a higher, better way.” Then that higher and better way will open as a path before you. The Lord will take all your burdens; the Lord will free you from responsibility; the Lord will provide for you. If we have faith in the All-Providing Substance we shall lack nothing. You do not have to reach out to the external; the machinery is all here within the man, and it is set into action through the power of your Word. Claim your freedom; think spirit-

ually, as you were built to think, with God Almighty back of you.

Set your mind on the heavenly things and they will appear in your earth. Do not labor, but let every act be inspired by Spirit and you will know what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

IN THE BEGINNING WAS THE WORD

WALTER MATHEWS

God thought, and then the worlds were born,
And through abysmal deep
The Word went forth that suns must rise
From their eternal sleep.

The vaulted skies sprang into space,
The starry heavens arched overhead,
The waters leapt to meet the land,
And there was Life, as God had said.

O wondrous thought! O thought of God,
Whose heights, whose depths, none can explore—
Thou hast sustained for ages past,
And shalt sustain for ages more.

Senator Hoar in his "Autobiography" describes a sermon preached by Rev. Dr. James Walker, president of Harvard University, on "Leading into captivity every thought," which made a deep impression on the students. "He described with a terrific effect the thinking over in imagination scenes of vice by the youth who seemed to the world outside to fall suddenly from virtue. He said there was no such thing as a sudden fall from virtue. The scene had been enacted in thought, and the man had become rotten before the time of the outward act. 'If we could look into his heart we should find him at his accursed rehearsals again.'"

BIBLE LESSONS



CHARLES ^{BY} FILLMORE

Lesson 13. December 25

REVIEW AND CHRISTMAS.—Luke 2: 6-20.

6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*For unto you is born this day in the city of David a Savior, which is Christ the Lord.*—Luke 2: 11.

The lessons for the quarter just closed are the most stirring and dramatic of any in the Scriptures. The resurrection, ascension, and present glory of Jesus Christ are of such interest to humanity that nothing in all history is worthy of comparison. The combination of the divine and the human has no parallel, and the events narrated are so transcendent as to stagger the belief of the average mind. That a man may be killed, be buried in a sealed tomb for three days, and then come to life in the same body, and eat and drink, and associate with his friends, is beyond human understanding. It is beyond all precedent and experience, and those who were familiar with the flesh and blood man only could not believe it, and in fact such never have believed it.

Ask the average physician if he believes this story and he will say No. Because of his lack of understanding of the possibilities of the spiritual law in its scientific aspect, man has called it "miracle," and thus added superstition to his ignorance. Although it was the plain statement of Jesus that he came to show the way for all men, and that they are to follow him, this tremendous fact that he rose superior to death has removed him from the human and put him so high among the gods that weak humanity has lost sight of his true mission.

He has shown us how to make our bodies immortal, and demonstrated it in his own temple. Instead of taking up the problem right where he left it, and fulfilling

its laws, we have lived the life of the senses and constructed an ingenious religion based upon a scheme of atonement for our souls *after death*. But this very evident evasion will not answer for those who are seeking to know the truth and real facts about this overcoming of Jesus, and the subterfuge is quite apparent to them. Jesus put the life back into his dead body, is the plain statement of the record; and he taught that a certain degree of faith would make one deathless. It is not a saving of the soul from a mythical place called "hell" that Jesus taught, but the purification of the soul while yet in the body, to the end that that same body may be raised out of its tomb of matter and spiritualized until it is a fit home for that illumined soul.

What this higher law did for Jesus it will do for us. This is the teaching of Paul in First Corinthians, 6:14: "God hath both raised up the Lord, and will also raise us up by his own power." Why Paul did not demonstrate this in his own body is not hard to discern. He saw the truth clearly, but was not obedient enough in carrying it out. Paul was wilful, according to his own admissions, and went contrary to the guidance of the Holy Spirit. For example, the Spirit warned him not to go up to Jerusalem the second time. But his combativeness was up, and he was so determined to have a bout with those old Jews that he went anyway. The result was his imprisonment, appeal to Cæsar, and long incarceration at Rome. Had Paul been more obedient and less ambitious to defend his religion, the history of Christianity would have been vastly different. To be successful in a spiritual work we must not only be obedient to the leading of the Spirit part of the time, but *all the time*.

Lesson 1, January 1

THE KINGDOM DIVIDED.—I Kings 12:6-16.

6. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived,

saying, What counsel give ye me to return answer to this people?

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him.

9. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

GOLDEN TEXT—*He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*—Prov. 13:20.

A divided mind is to be deplored. It may end in a division of soul and body. Those who get into their

minds the idea that they have enemies who are plotting against them, usually become mentally unbalanced. In order to develop harmoniously, the mind must have some central idea around which it builds its kingdom. This central idea should be of the highest—in other words, God. When man has centralized his kingdom in God he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in his early reign was all this, but he did not stand up under prosperity. The sensuous nature became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, as did Solomon, the vitality of the whole organism is drawn upon. Thus all the people of the kingdom are taxed. When this is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, we are informed in Scripture that Solomon died and his son Rehoboam reigned in his stead. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool."

Rehoboam is the selfish ignoramus that a thousand sensuous thoughts has brought forth in the man. Give yourself up to the sense side of your mind wholly and you will eventually find your kingdom divided. No man can divorce himself from God and be sane. He will sooner or later develop some phase of mental aberration.

But the natural unity of the system seeks to sustain itself. There is always a strong natural tendency toward unity and homogeneity in the man constitution. This is innate in its very being.

The ten tribes that have revolted, and set up a separate kingdom in the mountains of Israel under Jeroboam, represent a certain intellectual rebellion against sensual excesses. These strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets all ad-

vances with a wild threat of further tyranny and greater burdens.

Judah represents the central faculty of consciousness. It may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visibility of an invisible energy. This energy or mind-substance at the very center of the man is susceptible of the highest and the lowest. It is the serpent that may resist Divine Wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. It is related that the only tribe that followed Rehoboam was Judah. Thus persistent sensuality vitiated the very core of the man, and he lost complete control of his other faculties. This is often observed in people who have lived on the sense plane until they are animals in human forms.

Yet it is hinted in verse 15 that this division of the kingdom was "brought about of Jehovah, that he might establish his word." "God works in a mysterious way his wonders to perform," and it is not for us to say that those in the depths of sense consciousness will not work out their salvation in due season.

Lesson 2, January 8

JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP.—I Kings 12:25-33.

25. Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel.

26. And Jeroboam said in his heart, Now will the kingdom return to the house of David.

27. If this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you

to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Bethel, and the other put he in Dan.

30. And this thing became a sin; for the people went to worship before the one, even unto Dan.

31. And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places that he had made.

33. And he went up unto the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

GOLDEN TEXT—*Thou shalt not make unto thee any graven image.*—Ex. 20:4.

The division of the kingdom was the separation between the objective and subjective planes of consciousness, "which continues to this day"—to those who live in sense consciousness. This break has not yet been united, and the "middle wall of partition" still continues. But "these twain" are made one through Christ. When we take up the study of Truth our first revelation is of the unity of all things in God. This unity includes mind and body, and we begin at once to make the at-one-ment through Christ the Truth. This in its simplest aspect brings about a uniting of the intellect, which is the objective or Jeroboam kingdom, and the natural life forces of the organism, which is the subjective or Rehoboam kingdom. But this lesson shows how the intellect or objective plane of consciousness set up a separate government and system of religious worship.

Jeroboam, whose name means "adverse are the people," perceives that in order to preserve the separation of the people, or thoughts of an external char-

aeter, from the realm within, he must establish objects of worship. Man is inherently religious, and when he turns away mentally from the Divine Mind he makes some object of sense his god.

Gold is and always has been the god of the intellect. The worship of the golden calves is not merely a Bible story of what once took place in a small kingdom of the East, but it is today a fact of tremendous import. An official of experience in governmental affairs once said that with money he could buy the influence of any kingdom on earth. This universal bowing down to wealth is abnormal, and has its foundation in a divided mind.

Centers of consciousness have been established at Bethel and Dan. Bethel is the intellectual heart and Dan the intellectual head—one in the north and the other in the south. Houses of worship are established all over the land called the "churches of God," and priests officiate therein "which are not of the sons of Levi."

All observances of the true worship are imitated, and the "feasts" of soul are carried out in cold formality. This sin of idolatry has its ramifications in every department of intellectual life. It places a greater value upon material things than upon spiritual; thus the whole creative process is stopped, so far as man's individual well-being is concerned.

The remedy for all this lies in a unification of the within and the without through spiritual understanding and power. Jesus showed the way to make this unity, and he is our only safe guide.

Lesson 3, January 15

ASA'S GOOD REIGN IN JUDAH.—II Chron.

15: 1-15.

1. And the Spirit of God came upon Azariah the son of Oded:
2. And he went out to meet Asa, and said unto him, Hear

ye me. Asa. and all Judah and Benjamin: Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3. Now for a long season Israel was without the true God, and without a teaching priest, and without law:

4. But when in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.

5. And in those times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the lands.

6. And they were broken in pieces, nation against nation, and city against city; for God did vex them with all adversity.

7. But be ye strong, and let not your hands be slack; for your work shall be rewarded.

8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of Jehovah, that was before the porch of Jehovah.

9. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah his God was with him.

10. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11. And they sacrificed unto Jehovah in that day, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12. And they entered into the covenant to seek Jehovah, the God of their fathers, with all their heart and with all their soul;

13. And that whosoever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman.

14. And they swore unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets.

15. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and Jehovah gave them rest round about.

GOLDEN TEXT—*Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.*
—II Chron. 15:7.

Asa means *healer*. He is represented as king of Judah, which metaphysically represents the inner life force of man's organism. We usually refer to this inner life force as the vitality. Those who are not students of mind have but slight comprehension of the real character of these subjective energies. They know that the heart beats and the blood circulates; that digestion and assimilation go on, and that the body is the most wonderful structure in existence; yet they are ignorant of the intelligent power that directs and sustains its intricate machinery. An intelligence transcending that of the intellect is manifest in this realm under the heart, and a desire to understand, and a certain patient union of head and heart, reveal that another man presides there, who in this lesson is designated as King Asa.

King Asa is called *healer* because of the peace which reigned in his kingdom for the first ten years. The fact is that the subjective consciousness is in a state of perpetual rebuilding of the system when a right relation is established between it and the Divine Mind. Asa destroyed all the heathen worship of idols, or external symbols, and commanded that Judah seek the "Lord God of their fathers, and to do the law and the commandment." The building of the "fenced cities" with "walls and towers, gates and bars," refers to the establishment, through rest and harmony, of centers of life in the organism that are protected by walls of positive Truth thought from disintegrating forces without.

Those who have not studied carefully the laws of mind think it foolish to insist upon patients giving up all material means when they decide to turn to God for healing. There is a very good reason for this, however. The mind controls the vital energies of the body, and when it directs part of them to the spiritual and part to the material there is separation and consequent discord. "A house divided against itself cannot stand."

This law of whole-hearted service to God is here set forth: "They entered into the covenant to seek Je-

hovah, the God of their fathers, with all their heart and with all their soul." Then they affirmed their loyalty: "And they swore unto Jehovah with a loud voice, and with shouting, and with trumpets, and with cornets."

The power of the spoken word is very great. When we think, the mental atmosphere is set into action, in the realms where thought forms originate; and when we speak, the material world (which is the manifestation of the mental) is affected. When feeling, thought, and word are united, tremendous results are sure to follow. Where the "whole heart" and "whole desire" is set upon the Lord and fearless words of loyalty to Spirit are spoken, the harmony of the Divine Law is established and the "rest" of God is found in the whole man.

The characteristic of a genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy, and appeal to tardy justice. If you would serve your brother because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age.—*Emerson*.

He Giveth His Beloved Sleep

Each night I lay me down in peace; each night—
No doubt or fear is there; the dark is light,
And every shadow seems a form
To bring me some great good new born.

—WALTER MATHEWS.

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing.

EDITED BY MYRTLE FILLMORE

CHRISTMAS IN THE HOME



It is being discussed whether we shall still teach the children that there is a Santa Claus. Surely, parents who read the Family Department see the distinction between the spirit of the season and the fabled patron of children at Christmas time.

Every holiday season is for the purpose of emphasizing some trait in life, and it is natural that a continued observance of the season should develop the idea of a ruling genius. Christmas is the celebration of unselfishness, and giving expresses unselfishness; therefore it was inevitable that the Christmas idea should focalize on a patron of childhood, some character who should stand for the providing love that delights in making the little ones glad.

Nothing could be more marvelous, more unbelievable to the literal minded, than the Bible account of the Christ. The star, the angels singing about the shepherds, the wise men traveling from afar—all in homage to a babe born in a manger! Fairy tales? Not at all. We believe the whole account, because we know that the Christ comes not by sense testimony; we know that he comes a spiritual, invisible presence, and that the imaging power of the mind must necessarily build up figures by which to convey the idea of his coming within. Jesus Christ is the Santa Claus of the grown-up Christian.

Because we know that every gift of the Father has its invisible source in him, we feel that the idea of the

Christmas time should be enlarged rather than diminished. We must get away from the belief that our good comes through laborious effort. We must come to know that all our supply is from the free bounty of God.

In truth, we can learn a most important lesson from the faith of the child that hangs his stocking by the fireplace, ready for the good Santa Claus to fill with the gifts he has been asked to place in it. Instead of trying to lessen the faith of the child in the unseen helper, it would be vastly beneficial to us if we learned from him how to ask, stretch forth the empty hand and find it filled.

Of course it is not necessary to lay stress upon the Santa Claus personality, which in fact is so illusive as to be entirely impersonal. The teaching is to be that there is a loving helper who answers our prayers, an ever-ready Provider in all our needs. Gradually the teaching can lead the child more and more to understand that every good thing comes from the Father, but always must it be that faith and willingness to receive are the conditions under which our prayers are brought into visible answer.

Let us get out of the habit of thinking and teaching that life is only that which we can see, feel, touch, taste, or smell. Let us enlarge life by acting on the truth that it is "not by works, lest any man should boast." Our children are wise in the faith that asks and receives, and their teaching should be that which will bring them into the living reality of the Invisible Supplier.

The beauty and truth of these ideas was perceived by one of the greatest editors America has produced. Several years ago, a little girl whose ideals were being attacked by the literal minded made the following appeal to the editor of the *New York Sun*:

Dear Editor: I am eight years old. Some of my friends say that there is no Santa Claus. Please tell me the truth. Is there a Santa Claus?
VIRGINIA O. HANLON.

The great heart of the editor was touched. He saw that it was taking from childhood the cherished fancies that are grounded in the truest facts of life, that it was stripping the child world of real elements. That he had the right conception of the truth that underlies all the symbols that have come to be a part of the Christmas idea is clear from the following reply, which he editorially made to the little girl's letter:

Your little friends are wrong. They have been affected by the skepticism of a skeptical age. They will not believe except they see.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

You might get your papa to hire men to watch all the chimneys on Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus. The most real things in the world are those that neither children nor men see. Nobody can conceive or imagine all the wonders that are unseen and unseeable in this world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest that ever lived could ever tear apart. Only faith, fancy, poetry, love, and romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing so real and abiding.

No Santa Claus? Thank God, he lives, and lives forever! A thousand years from now, Virginia—nay, ten times ten thousand years from now—he will continue to make glad the heart of childhood.

"My strength is as the strength of ten,
Because my heart is pure."

—Tennyson.

Glory Be to God in the Highest

I am unfettered from all that is false.

I am unbound by the glorious truth.

I am triumphant in the living Christ.

I am glorious in life immortal.

I am splendid in Love divine.

Let all that is within me praise him—praise him!

One of our readers makes the following suggestion:

I read the interesting article in September *UNITY* on "Story-Telling Time." If you could find space each month in *UNITY* to tell a suitable story some of your readers might be glad to avail themselves of its assistance, especially those engaged in Sunday school work. Why not give a children's page?—E. INGHAM.

For the benefit of this friend and others who may not already know, we will say that this need is already provided for in our children's magazine *WEE WISDOM*. In addition to a number of stories every month there are the juvenile Bible Lessons, and letters from the children. Unity Tract Society, 913 Tracy Ave., will supply sample copies or receive orders for the magazine. Price 50c. a year. Liberal reductions to clubs and Sunday schools.

I want to write you a few words of appreciation and thanks to *UNITY* and the spirit in it. A genuine love letter from me would never come to an end. A perpetual feeling of joy, gratitude, and blessing for you and your work fills me to overflowing, and I fail of words to express it.

The things that I read are light to my soul, and I wish to mention especially the affirmation, "*I am the living expression of the Christ of God.*"

This was just what I needed to bring my consciousness to a center, and I wish to thank the one who wrote it, also all the contributors to *UNITY*. I could not readily describe the beautiful spiritual consciousness that

comes from applying the affirmations of truth. The Christ spirit bears witness with my spirit of his presence in your workings, and may you be blessed with its inexhaustible supply and support forever.

—G. L. B.

"Heaven's but the Vision of fulfilled Desire,
And Hell the Shadow of a Soul on fire."

"Then speak no ill; a kindly word
Will never leave a sting behind.
And he who breathes the tale he's heard
Is far beneath a noble mind."

"Out of the fullness of the heart the mouth speaketh."

I am a very busy woman, with two stores and a home to look after, and just yearn for *time* to talk with the God within me, in the knowledge of which I am steadily growing and for which I am almost bursting with gratitude. In a hurried hour this "yearning" came to me, and my little son thought it so good that I send it to you.

A YEARNING

I want more time to talk with God;
I want more time to pray.
I want more time to listen
To what God has to say.

A RESOLUTION

I have more time to talk with God;
I have more time to pray.
I'll simply reach and take Christ's hand,
And walk with him away.

—G. L. R.

"Still through our paltry stir and strife
Glows down the wished ideal,
And *longing* molds in clay, what life
Carves in the marble real."

—Lowell.

OUR PAGE OF BLESSINGS

Before thou eatest, pause and raise
Thy thoughts to heaven in grateful praise.

GRACE FOR TABLE

(Translated from the German.)

*All eyes are waiting on thee, O Lord. Open thy
bountiful hand, and bless all thou hast provided for us,
for Jesus' sake.* —MRS. A. M. R.

A MOTHER'S PRAYER

O God, my heavenly Father, thou hast created my child; thou hast manifested thyself in him. Thou art Purity, Truth, and Love, and he is thy temple. That thou mayest lead him in the paths of righteousness, and speak through him, is my prayer. Let me in no way conflict with thy will toward him; let me rather be thy hand-maiden, to do for him according to thy guiding voice. Amen. —E. W. H.

SONG FOR THE NIGHT SEASON

I lay me down and rest in peace,
For well I know my Guardian's love,
Whose watchful care will never cease.
My health and strength and joy doth prove
That love divine is mine alway,
Both through the night and through the day.
My heart lifts up a silent prayer
And thanks him for his loving care;
For sun by day, so warm and bright,
For restful shade of curtained night.
Indwelling Love, with thee alone
I rest in peace till morning's dawn.
—ELLEN HARLING.

A REST TREATMENT IN SONG

(Tune, "God is Marching On.")

We may run and not be weary,
We may work, nor faint for rest;
We may shed o'er all God's glory,
And in giving be more blest.

—Adapted by MRS. N. D. HAHN.

Now I lay me down to rest.
I trust in God for all that's best;
I trust in Love that's ever near;
I trust in Truth, so know no fear;
I trust in Love because it's God;
I trust in Life, for it is good;
I trust in Mind that's always near,
For Mind is God, and God is here.

—Ella Merriweather Post, in "The Children's Star Magazine."

A table blessing that we use:

*Father, we thank thee for thy care and protection,
for thy bountiful provision. Bless this food; may it accomplish all for which it is designed, to the spiritualization of our bodies in Christ Jesus. Amen.*—M. E. F. C.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—Tennyson.

"The hearing ear, and the seeing eye, the Lord hath made even both of them."—Prov. 20:12.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at nine o'clock in thinking for a few moments one thought, which is given each month in the magazine *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1.00; paper, 50 cents). and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,
 Unity Building, 913 Tracy Ave.,
 KANSAS CITY, MO.

CLASS THOUGHT

DECEMBER 20, 1910, TO JANUARY 20, 1911.

HELD DAILY AT 9 P. M.

*Glory to God in the Highest, Peace on Earth, Good Will
Toward Men.*

PROSPERITY THOUGHT

DECEMBER 20, 1910, TO JANUARY 20, 1911.

HELD DAILY AT 12 M.

*I Meditate Day and Night upon the Bounty of God,
and He Prospers Me in All that I Do.*

Profitless Cares

I left my cares behind me yesterday,
And learned to greet with kindness those who doubt me;
What right have I to lag upon my way,
Or bitterly spread gloominess about me?

The little troubles that I thought I had,
As soon as I inspected them, departed;
What right have I to halt those who are glad,
And try to teach them to be heavy-hearted?

My tasks, once hard, have ceased to terrify;
I find that joy may even lurk in duty;
Where others praise the scene, what right have I
To sadly try to blind them to its beauty?

Why feed the little fears that bring dismay,
Why sadly rise each morning to renew them?
I left my cares behind me yesterday,
Because there was no gain in clinging to them.

—*Chicago Record Herald.*

LIVE LETTERS

If you had but time to listen, and I had time to tell! even then, I doubt if I could convey an idea of the good and the blessing your Society has been to our small household. I know you have wonderfully set me straight, but that is as nothing to the joy and wonder and gratitude I feel when I consider how my husband is developing the good and the real.

You have taught us both more faith and trust and reliance in the unfailing, watchful care of the Father. I, who used to be always "on guard" and "looking out" for trouble, now sit back and honestly laugh at perplexities that try to arise. It seems to me now that I know so well the Source of my supply. Had such a wonderful lesson about that, last month. It was the month for a quarterly payment on our home; the husband had lost his position, had gone away south in search of work—things looked mighty dubious! but I said, "I will stand on UNITY's teachings. The Lord is my Almighty Resource. He gave us this home; he knows how dear to us it is. The earth is his, and the fullness thereof; I will leave the matter in his hand and he will provide!" And "in his own way" he did. The husband was blessed with employment, and in good time came a check that covered the payment. It is not near so much a trick to provide the few dollars I need as it was to raise that payment, so I see no need to worry. He is helping me keep my purse comfortably filled.

Take this dollar—heaven knows I wish it were one hundred—not as coming from me, but as from my dear husband. He wrote me some time ago to send you the first money I could spare, and I will send more when I get it. He considers you have done him so much good, and healed him of hemorrhoids.

Last night I investigated my pocketbook and found three dollars. I said, "I have a mind to send UNITY one

of these (I have quit waiting for three or four to send together). Old-time Caution whispered, "It's a good stretch yet till pay-day; maybe you'd better be careful." Now Something else whispered, "It don't matter if you send UNITY one, or ten, you cannot help UNITY any; you are only doing *yourself* good by proving to your God and yourself that you *do* 'trust him utterly'; that you are not afraid he will fail to supply your needs."

So between the two whispers I said, "If I make another dollar before tomorrow night, I'll know I am allowed to send one of these to UNITY!"

I made another before noon! so please find inclosed your share.

Oh, dear friends, I was a little while ago allowed to be the instrument for such a blessed cure. I never told the woman I was giving her one thought, but to the best of my ability and knowledge—or lack of knowledge—I did try to restore her health and heart. I did my best, then I said, "Lord, I leave it with thee," and I straightway forgot it all. Two or three weeks later she came to me and asked, "Have you been doing something for me?" Her heart troubles had ceased so suddenly that it half frightened her; and by some intuition she connected it with me.—M. L. M.



Yours of the 16th inst. to hand, and it has done me so much good. After I had finished my letter, I sat in a rocking chair in the room alone, and began to think. I told myself that God knew I was out of a position, and when he was ready the place would be forthcoming. I have often thought how I would like to work here as an operator on the private switch-board. Here they give me my board and room, and a salary besides. I mentioned to several friends what I wished, but every one of them said, "No use to try in the winter season; they haven't many guests then." So I deferred. The afternoon I spoke of, why, I put it to God, as I say, and I said, "I know if it is right for me to go there, I will."

I came out here Monday morning and they had just sent word to different places—San Francisco, for one—to get an operator down here at once. They were so surprised when I applied so early, thinking that some one had sent me. They didn't know who did, but I do. I am so happy here, and I think our faith in God is the grandest thing. He gives you just what you want, but he always fixes it up a little better than you asked for. Why, they made me take off my hat and go right to work. I sure didn't know where I was going to eat that day, but I knew I would. I don't need to make demonstrations, for I *know*. I love this work of all things, and the conditions around me are so pleasant. Every one likes me, and that again makes me happy. I haven't a winter hat and have to go bareheaded when I go out, but I have one pictured in my mind; don't know where it is or what the cost, but know that I will have it when it gets here. I am too sure of my supply to even care about a hat and a warm wrap. God is enough if I never see them.—L. H. B.



I have read my wife's letter to you and wish to add a word of explanation. During the time you were helping us I did not know when she wrote to you, and I went in the house one day and told her of certain old accounts which were being paid up, and then she told me that she had written to you for help. I asked what it cost and she said, "I believe it is left to us." As each new payment was made on some old bewhiskered account I would go into the house and say, "Hurrah for the Silent Unity; send them another dollar." My wife was attending to the offerings. Now it seems that she failed to send them, and when I failed to report any further good results she promptly thinks of you. She now writes, sends love-offering, and hopes to get quick results. I wish to unite my sentiments. Please accept the inclosed; it is all I can send now. It is an acknowledgment of good received already, whether we ever re-

ceive any more results or not, and as soon as I can I will send some more money, so that some others may be helped as we have been. Thank you again for blessings received.—J. A. F.



In June I was studying Lesson 3; when I got a glimpse of the Perfect Body idealized by God. I was so overjoyed, I sent a post-card to you the same evening, saying, "I believe I am just beginning to see." A few days afterwards the June UNITY came to hand with its "Temple Talks" and the article on "The Lord's Body." Ever since I have held the thought, "The perfect body as idealized by God is now manifest in every organ of my body. I am the perfect manifestation of Divine Mind." I thought it was all specially for me.

In July, just before UNITY for July came, I was concentrating in the night, when I got a realization of the "I" of Man, and how it is the wonder of existence, and how in it is involved the "mystery of Godliness." —Miss E. V.



For years I have been laboring under the impression that I had an incurable disease.

While I was in the hospital last summer my husband became the victim of a person who made him a lot of trouble financially. We quarreled and separated. Then—thank God, I had a copy of UNITY placed in my hands. And *life* began for me in earnest. Wonderful avenues of helpful things opened to me. I began to give thanks for health and strength. I began to live more regularly in my habits. I began to make my body a temple fit for God to live in. And after nine months I can say, "He is dwelling in me. I am radiating the love of the indwelling Christ. All things have become new." As for my husband, at first I began pleading for him—no results—then praying for him; I saw some change. Then as I sat in the silence one day, with him

in my thoughts, I saw a mathematical problem before me. My husband is an accountant. These words forced themselves upon me: "You and your husband are working out a problem. Your own figures you can see. You have, through prayer and faith, gotten your result. He is much quicker at figures than you, and you did not begin to figure together; but lately, through the intervention of friends given him through your faith in God and your belief that 'all things are possible with him,' he has begun to calculate. You will never see his figures, but will *know* it when the result is attained." I arose with such a light heart. I felt as though I were walking in air all that day; and in less than two weeks the change came. And now there is a wonderful change. We have a home again, and I my health, and am getting stronger and younger all the time.

No matter what the outward signs are, the Invisible is working in us and through us. And according to our faith be it unto us.—N. S. W.



"I can't begin to thank you for the five dollars you sent me. You are certainly very, very kind, and I am very much indebted to you, not only for the money; but for sending UNITY to this house. Last August I happened to pick up a copy of UNITY and became very much interested in it. I looked up the back numbers, and have been reading them ever since. I do not understand all the principles yet, of course—I couldn't; but I am beginning to see a little into it, and intend to study and try to live the truths written there. I have always known vaguely that there is a God, but I am sorry to say that I had not given him any consideration at all. Through reading UNITY a great change has come into my life. I know that he is within me, and I must give him expression. UNITY came into my life just when I needed it most. My husband has not had steady work all this summer, and we have been entirely out of funds. I have been entirely dependent on my mother; she has

been very good to me. About four weeks ago I wrote to the Unity Society and asked for prosperity treatment, and have had many answers. My husband has a position. I have had clothes sent to me from unexpected quarters. A friend wrote me, offering me the use of her name in buying winter clothing for the children, paying her when I could, and now you have sent me these five dollars. Never was prayer more directly answered. The day of miracles surely has not passed."

I was so delighted that this dear young mother of four babies had found consolation and guidance by reading UNITY, that I am sending you her letter [of which the above is an extract], that you may read it and return it to me in the inclosed envelope. I value it very highly. I did not know she was in such straits; I merely sent her a present to buy little things for the children.—E.



I had a little demonstration on the train. I was leaning back in the chair with my eyes closed, when a heavy leather suit case fell from the rack overhead, striking my right hand and across my right limb (my right foot was up on the rest, making the right limb higher than the left). It was a heavy blow and the lady in front of me was alarmed; but I told her it just fell into my lap and didn't hurt much, and sat so still that she only said, "The idea!" and went back to her conversation. The pain seemed intense and a big lump came right up in my throat, just as it used to do when a child. I thought how absurd that I should feel that way, as if some mother must "kiss the place and make it well," when all at once the thought came that I should declare power, mastery, and dominion. I began at once the affirmation, and in a few minutes my Adam's apple went back to its normal size and the pain was gone. Not even the slightest bruise was left, and only a little soreness. * * *

EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatments.

There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity to the new order of things. If you will leave meat and all animal products out of your food you will see a change for the better. But above all, hold your thought of mastery and do not be controlled by appetite. It may aid you in realizing your dominion, to go without a meal now and then just as discipline, and to give you the consciousness of mastery. Do not fear to eat. Eat with thanksgiving and bless your food. Put your consciousness into what you eat. This is the secret of what is called "Fletcherizing," or thorough chewing of food. The one who eats slowly, thankfully, will necessarily have a better digestion than one who bolts his food merely to satisfy appetite.

* * * *

You ask if we give special treatments. We presume by this you mean, Do we treat each case separately, or bunch them together? In brief, our reply is that we do both. We use all the spiritual methods, such as prayer, affirmation, and meditation.

Cases are handled according to what we discern the need to be. There are at present twelve people directly connected with the Silent Unity healing work, in the "upper room" of the Unity Building. To attain the Christ consciousness they join many times each day in silent and audible prayer and affirmation, and mental accord. This produces a very high and strong quality of spiritual thought, and they know what it is to have the baptism of the Holy Spirit, which was promised by

Jesus to those who gathered together in the "upper room" and were with "one accord in one place." Treatments under the Holy Spirit power are far greater in their result than they could possibly be by any individual healer, and that is why our work is so marvelous.

* * * *

By sitting in spiritualistic circles you have opened your subconsciousness to what may be called a negative or elemental plane of thought. You can, however, overcome this through the positive Christ Mind. Continue to affirm your unity with Jesus Christ. Deny the power of any mortal thought to infest your mind and body. Jesus said, "This kind goeth out by fasting and prayer." This fasting is first in the mind, a denial of sense consciousness, sense appetite; and second, a putting away of those things that stimulate the sense man, such as meat, milk, butter, eggs, tea, coffee, and all kinds of material stimulants. Make your diet very simple—cereals, fruits, and vegetables—and continue to affirm the power of the One Christ Mind, in you and through you.

* * * *

It is a difficult matter to tell all the causes that enter into success or failure in any enterprise, because they are numerous. It is true Jesus said, "All things are possible with God," but in another place we read, "Seek first the kingdom of God and his *righteousness*, and all these things shall be added unto you." We find that nearly every failure is due to giving too much attention to the material side of the proposition, instead of the spiritual. Whoever goes into an enterprise and dedicates it wholly to the good and true, in all ways seeks to be just and righteous, will surely succeed in the end. If after having done this he should appear to fail, it must be that the thing itself was not worthy and the seeming failure was in reality success. Then we would say to you, Rejoice and give thanks to the Lord that the righteousness of the law is now being fulfilled in your affairs. If you want a home, affirm that you are now established

in just the kind of place your heart desires. Hold steadily to this until it is made manifest.

* * * *

All adverse forces of every kind, within or without, are rendered null and void, lose their power utterly, when the Christ consciousness is brought into expression. Do not waste any time considering the question of the power of man's adverse word, but throw all your force into affirmations of the righteousness, the goodness, and the inexhaustible supply and support of Jesus Christ. It is not our place to advise you what to do in any particular case, except to affirm the justice of all those with whom you deal. If you are true to this, and do not accuse them of dishonesty either in thought or word, they will surely do the right thing by you.

* * * *

Paul and the apostles were not perfect. They dimly discerned the mighty Truth of complete restoration of man, and we get flashes of it in their writings. They were not quickened sufficiently to comprehend it fully, much less to demonstrate it. In the new outpouring of the Spirit which this age is experiencing, the Truth is becoming clearer. If we are to do greater things than Jesus, is it surprising that we shall do greater things than Peter or Paul?

* * * *

The kingdom of heaven is to be established upon the earth. "The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," includes the earth and everything upon it.

"He comes to make his blessings flow
Far as the curse is found."

The sin-cursed earth is to rejoice, and blossom, and bloom a Paradise. In the perfect manifestation of the kingdom of heaven we cannot imagine deserts, dead bodies of animals, and decaying vegetation. The transformation to life, perfection, and wholeness will be com-

plete. In the realization of God as the Source of all, in all and through all, there are possibilities undreamed of by one who holds that God is separate and apart from his creation or any part of his creation.

* * * *

Do not allow yourself to be influenced by the attitude of other Truth students. Each has his own demonstration to make and we can judge no one, for we do not know how hard he may be trying, nor how much of the inner Light his eyes have been opened to perceive. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

* * * *

We believe in the principle of absolute and unerring justice, and we practice and apply this principle without wavering. There is a law of balance and equilibrium in the universe, which works in the affairs of all men, without a single exception. Miserliness shuts in what it considers its own peculiar treasure, but it also shuts out the current of greater good that is ready to come in as soon as the mind is made open and receptive through unselfishness. We send out radiations in absolute unselfishness, prompted by Divine Love, and those who are receptive reap the benefits.

* * * *

Paul gives us a good word when he says, "Dearly beloved, as much as lieth in you, live peaceably with all men." Some have interpreted this to mean, As far as possible under the circumstances live peaceably with all men; but it has a much deeper meaning than this, if you will put the emphasis on the words "in you." So far as you are concerned, live peaceably with all men. "But do thou keep thyself in peace, and leave the unquiet to be as unquiet as they will." Do not try to influence them against their will and consent. Their indwelling Lord is leading them by a way that you know not. "Stand fast therefore," and all will be well with you. The abil-

ity to heal will be developed when you have gained your poise and can no longer be influenced by the atmosphere or actions of others.

* * * *

Do not blame yourself because you do not always get immediate demonstrations. The Word has gone forth and the higher realms of consciousness have received it, and it will find its way into every part of your being if you keep the mind open in faith.

Life, and That More Abundantly

WALTER MATHEWS

'Twas Jesus' unity with God
That gave him power to say,
"Arise, thou sleeping one, arise
And see the light of day.

"Thou art not dead; the life God gave
Cannot depart from him.
It was, it is; there is no change
Which can its being dim.

"That life exists as God's best thought
Of what you really are;
Life cannot, then, be more in life
Than when from life afar.

"If, then, the life which is in God
Must ever changeless be,
Thou art not different now, asleep,
From what God seems to thee.

"And he is omnipresent Life
And Knowledge, Peace and Power—
Arise, arise, thou sleeping one;
Be Life this very hour."

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

What is selfishness? For instance, one writer sets forth that only by holding the thought of universality, of the oneness of the individual with all mankind, could the soul become Godlike. Another, a lecturer on occultism, teaches that altruism can easily be carried to an extreme, and that a strong individuality, or a great development of the self, is inconsistent with extreme altruism. Where is the medium line? * * *

The basis of all true spiritual teaching is that man is the epitome of a universal Principle. Jesus said, "He who hath seen me hath seen the Father." This being true, it naturally follows that the individual must enlarge his consciousness to that of the universal. To do this he will have to become thoroughly strengthened in his own divine character, keeping up continuously a proper relation with his Principle. Too large an affirmation of the self without a recognition of the Universal brings egotism, while excessive reverence and thought about the greatness of the Higher Power weaken the individual consciousness.

The proper development is a poise between individuality and universality. Jesus was the great Master in this respect. He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," "All power is given unto me in heaven and in earth," and "I am meek and lowly of heart." From these and many other affirmations and denials which Jesus made we can see that he understood the necessity of in-

creasing and diminishing, as needed, the individuality, or I Am.

Those who enter into the Christ consciousness take on the wisdom necessary to this poise between egotism and altruism. Through it man is redeemed from selfishness and saved from excessive humility.

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Please explain to me a little further your teaching about the redemption of man, how it is accomplished, and the relation of reincarnation to the redemptive process. * * *

It is immortal existence as pure Spirit that we are teaching. We do not think this can be attained apart from the body. The body must be redeemed from the physical concept of it, and be known as it is in reality—pure Spirit. When you get this clearly, many of the apparent difficulties in the way of the understanding of this Truth will be overcome.

Flesh and blood cannot inherit the kingdom. "Flesh and blood" is a material concept of a spiritual something which is the pure Spirit Substance and Life of the body of Christ. Redemption depends upon this change of concept, and not upon death. Man will continue to die until he discerns "the Lord's body."

By this change of concept, by the renewing of the mind, the body is transformed. While one thinks of his body and its parts as physical, material, he holds it in the way of death. It must be lifted up into the Christ understanding and life.

Man is a trinity—three in one. He is no more man without a body than without a soul or Spirit. It takes all three to make complete man. All creation is first an idea. The idea Man in divine Mind is Spirit, soul, body. If one part of the outward manifestation of the body is destroyed, it can be restored, for the body idea always exists and must find expression. Even where the outward manifestation is entirely destroyed, the body idea remains perfect, and again expresses itself.

This is the foundation of our teaching concerning

reincarnation. The body idea must find expression. According to the divine Law the expression should remain, and the trinity be perfect in the without as it is in Idea, in divine Mind. But man has departed from the Law, and that makes reincarnation possible and necessary until he learns the Law and keeps it. Then, through understanding of the Truth of his being, his body will be redeemed, and die no more. Reincarnation will then be no longer necessary. Resurrection takes the place of reincarnation.

Physical science teaches us that conservation of energy is necessary to its successful use. How much greater the necessity of an all-around conservation of the forces entering man's being, in order that he may attain the mastery. Jesus overcame the world, the flesh, and the devil. He overcame death, not through dying as men are in the habit of dying, but by living continuously in his body, and showing it to his followers as the same body which his enemies had attempted to destroy.

The idea that the body is a garment which man wears and casts aside is error. We are teaching that it is a living, breathing, thinking portion of being, which can be raised through right thought to spiritual consciousness.

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It seems to me that everything has a center. Our universe has a center, that is revolving round a more powerful center; that center again is circling round a greater center, and so on. Now we can only suppose, by this, that there is one center that is the source of all attraction. Why should not this center be the central sphere of divinity? May it not be that God is that great Center? * * *

God is omnipresent Principle, and there is no point in the conceived universe where he is not present in just as much strength and power as at any other point. A center gives the idea of concentrated power at some given place, and from this center power flows out, decreasing in energy and intensity as it gets farther and

farther from that center. The principle of mathematics is not centered anywhere, does not have to be centered anywhere, but is everywhere present, just as perfect, as powerful, and effective in one place as in another. It works in small things as well as in great. So does God, the omnipotent Principle. God does not give up his energy, his power, because it is perfectly equalized and is omnipresent, as is every principle. He is forever illumined, alight with ineffable glory, but this glory he does not give to another; it never goes away from him, because he is all and in all. Some one has said that "God is the One Being with center everywhere and circumference nowhere." Perhaps this will give you a clearer idea.

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"If you know about mind you know about God." But many people have studied mind without grasping the idea of God. Is the study of psychology all that is necessary to find God? * * *

God is the One Omnipresent Mind, and all who study this Mind in Spirit receive understanding of God. Psychology gives no understanding of God, because it treats of mind on the intellectual or outer plane of consciousness. The Spirit of Truth is within man, and his illumination must come from the One Source. When we look within and become still, we begin to gain a consciousness of the Omnipresent Mind, and with that consciousness comes understanding.

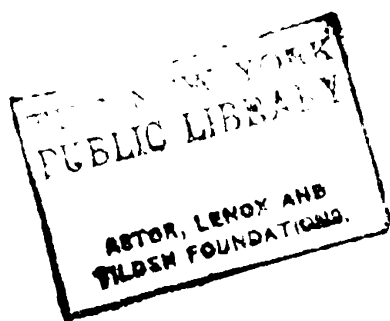
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How can God, who is all Good, suffer us to do wrong and wander away from him? * * *

Each individual is endowed with divine freedom and the will to exercise that freedom as he chooses. God does not coerce us, even in well-doing. We each have free will and must come to a knowledge of the True Being through its exercise.

"He giveth power to the faint; and to the
have no might he increaseth strength."—Isa. 40

Glory to God in
the highest, peace
on earth, Good
will toward men.



DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Health Acknowledged

"Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

The history of Job as found in the Bible is a rich field of thought for all students of spiritual healing. The 33d chapter describes a case which should be an encouragement to even the most hopeless. The healing takes place when there is "an interpreter" "to show unto man his uprightness." Here is a man so lost to the consciousness of his true self that his body is well-nigh destroyed. But the interpreter, the true healer, dissolves the error and shows unto the man that he is by his Divine nature upright, for God made him so. By the Word, the belief in sin is dissolved and the consciousness of righteousness established. When this change of consciousness comes to the man, then he sees his uprightness, and the fruit of righteousness—a healthy body—speedily results. This is the work the Society of Silent Unity is doing—showing "unto man his uprightness" as the Son of God, made in his image and likeness. These results follow:

SPOKANE, WASH.—I am so glad to be able to report that I am very much better in every way. The constipation and liver trouble that has heretofore defied all efforts to be healed has at last given way and is improving right along.—L. A. R.

ST. LOUIS, MO.—I have so much to tell you that if I were to express my thanks to you alone, it would take all the space required to write a long letter. I will just tell you that our boy's bowels have long been healed and he is again blessed with the same marvelous, natural bodily health and vigor. Mrs. W. is improving in so many ways too.—H. T. W.

FESTUS, MO.—The seeming discord of catarrh I had is passing away. Praise God, and that the mind that was in Christ Jesus is established in me. My heart is full of love and

thanks for the good that God has sent me from Unity. When I look where I was a year ago and where I am today, I can never praise the All Good enough for what has been done.—**Mrs. N. Q.**

ROUNDUP, MONT.—I want to thank you for the treatments I have received, and to say that the neuralgia has disappeared. I am very, very grateful and send an offering, which doesn't begin to express my gratitude.—**M. L. N.**

LOS ANGELES, CAL.—I felt better the day after writing you, and it is wonderful how the improvement has continued. The old agony in my body has left, and I am surely growing stronger and better able to do what my day's work requires; also, the dear little grandson has been getting along so well. Certainly the good Father blesses your ministrations, and I thank you.—**E. St. J. McI.**

WICHITA, KANS.—We have gained quite a bit in the past month. About two weeks ago I began feeling strong vibrations through the abdomen, and a rupture that I had had for seven years is entirely healed; that is, everything is at its right place for the first time.—**C. C.**

CANANDAIGUA, N. Y.—I believe the intestinal indigestion which had troubled me for years has been entirely cured through your treatments, and that is a very great relief for which I am most thankful.—**Mrs. B. B.**

LOS ANGELES, CAL.—I wrote you about a month ago for treatment for catarrh. I am well. I am in perfect health. Many thanks for the benefit I have received. God bless you in your work.—**Miss E. T.**

BUFFALO, N. Y.—I received a letter from you, informing me you had commenced treating me as requested by my wife. I began to improve in general health right away after she sent the letter, and still continue to gain. Inclosed please find offering, which carries its blessing.—**F. E. W.**

NEW YORK CITY, N. Y.—Please discontinue the treatments I asked for, as the rheumatism has entirely disappeared and I am very well. I have had some troubles (mental), but have come through them all right, because Unity has taught me not to worry.—**F. E. McC.**

HOBOKEN, N. J.—The patient is back at her post and is doing very well. For this I thank God most devoutly for his mercy, and the Society of Silent Unity for its work in her behalf. It looked for a while as if she could never pick up the threads of life again, but I am thankful to say that she is almost her normal self.—**W. S.**

SOLDIER'S GROVE, WIS.—My mother, whom you treated in

the spring, is in better health than for ten years, and has been working hard, too, steadily.—N. D. S.

NORTH YAKIMA, WASH.—In many ways you have helped me more than I can tell. I am healed of the womb trouble, of the goiter, and built up in general health.—L. S.

ALLEN, KANS.—I have been greatly blessed of God in the past year, in the general improvement in health; am feeling so strong and well. My heart is continually singing praises to the "Giver of all good" for his manifold blessings. And when I read it over, as I do often, my heart is so full of thankfulness for the lesson and all the Truth, that I have to lay the paper aside and give vent to my joy and enthusiasm audibly. Praise God for this blessed Truth and all it has done for me. It has dissolved away all fear and made me so happy. Many old things have passed out of my life.—Mrs. T. I.

MIDDLETOWN, N. Y.—Ever since I wrote you in the spring about my heart it has been rapidly gaining its normal condition, and the old strain of getting it so that I could not sit down in peace has *gone*.—Mrs. L. L. B.

REDLANDS, CAL.—I cannot tell you how grateful I am for the healing of the hemorrhoids. I find that I am gaining in so many ways.—M. L. G.

OAKLAND, CAL.—I have improved wonderfully. I am better physically than I have been for years, and you may discontinue my health treatments. I thank you heartily for your help and kindness. God bless you.—A. E. M.

JACKSONVILLE, ALA.—A month ago I asked treatment for my sister. I am so happy to report a great improvement in her health. Truly God is with you.—Mrs. I. W.

TROY, ALA.—Your letter which was so helpful to me was appreciated so much. I seemed to feel a blessing when I read it. I have been helped so much in the past month in my hearing. The improvement is splendid. I am so grateful to you and praise God for the great help. I have been encouraged so much, and for the past year I've been so heartbroken and discouraged.—Mrs. L. B. S.

NEW BRITAIN, CONN.—Last spring when I wrote you for treatments I was only just able to sit up. Had heart trouble and excessive hemorrhages, but now that is all stopped and I am able to do my own work for a family of six. I cannot tell you how thankful I am.—M. E. S.

SAWTELLE, CAL.—I received your kind answer and want to thank you for your kindness, and want to thank you also for the interest you have taken in our grandson. He lives 250 miles from us, and I have been waiting to hear from him so I

could report to you, and just received a card that he was much better, for which I am truly thankful both to God and you. What a grand thought it is to know that we can get to him in time of need and get such grand results.—M. R. C.

BROOKFIELD, MO.—I want to sincerely thank you for the good I have received through your demonstrations. I am perfectly well physically, and spiritually everything seems to be bright.—Miss N. R.

PORTLAND, OREG.—My letter of July 2d asked treatment for my brother. There is wonderful improvement.—F. F. R.

HARDWICK, MASS.—I want to tell you how much I am improved in health in the past two years. In 1908 I had neuritis so badly that I was never without pain and had to drop work. Now I am not at all lame, and I am so thankful.—F. S. W.

WALLA WALLA, WASH.—I am feeling greatly improved since writing you last month. I feel a new life within me. Your letters are always so much to me, and I thank you sincerely for your great help, and may God the All Good bless you in your loving work.—A. B. T.

BERKELEY, CAL.—Treatments for the small boy may now be discontinued, as he is greatly improved. Co-operation with the healing thoughts have been a help to the entire family.—Mrs. L. H. E.

SPRINGFIELD, MO.—Your help has been marked in the general atmosphere for me. I want to thank you for the help I have received through your treatments. My hearing is improving and my health is fine.—Mrs. C. T.

ANAHEIM, CAL.—Please accept many thanks for the "Instructions to Patients," which A. has read with interest, and I think it has helped him very much. We both join in the healing thought which you so kindly advised, and I am happy to say he is much better. He has improved wonderfully since your treatments began. He sleeps well now and his appetite has improved.—A. M.

GALT, ONT.—Father is eating well, sleeps well, mind is bright and clear, and many friends coming in remark to him, "Why, how well you are looking." I know this is due to God through Unity, and I am thankful.—J. M. A.

PHILADELPHIA, PA.—I have greatly improved since you commenced treating me a month ago, and I wish you to kindly continue treatment.—G. G. M.

DETROIT, MICH.—With thanks, rich with joy and peace, I ask you to discontinue treatment for me. My eyes are now in such good condition that I do not miss my glasses. But much more than the physical gain, I appreciate the spiritual benefit

that has come to me during this experience. Above all other things I am thankful for a constantly strengthened confidence and trust in the indwelling love of our Father, who worketh within "to will and to do."—D. C. K.

Prosperity

"Being enriched in everything to all bountifulness."

FAYETTEVILLE, ARK.—I feel that I must tell you the blessed things that have come to me. I wrote you a short time ago of the money trouble that was facing me and that I was holding to your good words, "I owe no man anything but love." When I sent you the offering, the human side told me I could not afford it, but I said, "I haven't enough of my own to pay the debt; I'll give the little I have to Him." So I sent you the wee bit and wrote to friends of mine in dire need, that I would help them and that they could expect so much from me. With your letter came another, saying that serious affair was straightened out to suit my former arrangements. I am so full of rejoicing, and I thank you.—M. G. C.

SPRINGFIELD, MASS.—I am happy to report a great improvement in my last two months' business; it was better than it has ever been since I started, three years ago—that is, I have had larger orders and more work, for which I am very grateful. Also in regard to the estate which I asked help about, things look brighter. I am thankful that I have been enrolled as a member of Silent Unity.—F. B. M.

BOSTON, MASS.—I can certainly report progress this month. A measure of prosperity greater than our conscious faith may have anticipated has come to our home. One of our number had a good offer soon after our call was made upon you. I send a love offering out of the first returns that have been made to the home.—W. J. L.

SPOKANE, WASH.—Four months ago I wrote to you, asking for help in a business and financial way. It gives me great pleasure to write you today that several days before your return letter came I was offered a position which pays far more than my other one did, and today I am in a position to pay off all my debts, some of which have been hanging for five years. I am so happy in having arrived at this point where I owe no man anything but love, that I must express it in some small way, at least; so please find inclosed a love gift.—J. E. R.

WINNIPEG, MAN.—Since I wrote you first for prosperity treatments it has been one steady run of work, so that I have

been able to bring my children here from Scotland and send money to my mother and a brother-in-law when they were in trouble.—M. H. L.

CORTLAND, N. Y.—I am feeling better, and can see that I am getting more orders and my work is easier. The Spirit goes before me, making my way easy and successful, for which I am very thankful.—Miss C. W. S.

KIMMSWICK, Mo.—I will write you in regard to our cousin. He has been wonderfully benefited since I wrote to you. He has work in a wholesale house in St. Louis.—Mrs. B. F. M.

MALDEN, MASS.—I think it is just about a month since I wrote you, asking your co-operation in my husband's effort to get work. He wrote me yesterday that he had obtained what seemed a good position to him. Isn't it beautiful—the way we are being led? I have not received such manifestations of love and kindness in my family for years. I do indeed thank you, dear Unity people, for your great help.—S. E. K.

CHICAGO, ILL.—Since writing you for prosperity treatment I have received business in the most unexpected way.—S. E. A.

FAYETTEVILLE, ARK.—A year ago you helped me wonderfully in both prosperity and mind, for which I will ever be grateful.—B. L.

WORCESTER, MASS.—I want to thank you for your help. My grandson got work soon after I asked you to help him. How true the promise, "While you are yet calling, I will answer."—V. E. C.

WABAN, MASS.—My wonder grows when I see what has been done for my son. After years of disappointment he has stepped into a position especially adapted to his needs as a scholar and writer, and already sees before him a large and increasing business. It seems to me as if I were dreaming.—M. S. A.

CAMBRIDGE, MASS.—I want to thank you for your treatments for success. My husband received a little money, which he put at once into a home, so we can move from this hired house. I am so encouraged.—H. L. B.

ATLANTA, GA.—I feel that I must write you and tell you of the wonderful demonstration of the power of the Spirit in our business affairs. Every time I have needed money for special purposes it came at just the right time—many times from unexpected sources. I feel so grateful to God and for your help in pointing me the way.—W. W. M.

NEW ORLEANS, LA.—I had been reading so many great works of Unity that I ventured to call for help, asking you to pray for God to help me, and to my great pleasure in fifteen

days my husband came home and said to me, "Do not worry any longer. I have steady work." Just imagine my delight, as we were in very poor circumstances.—Mrs. E. D.

Freedom

"They drank of that spiritual Rock: and that Rock was Christ."

SAN BENITO, TEXAS.—There is such a change for the better in my husband, and the temptations are not so great. He was heard yesterday to quiet a man that was insisting on him to drink, by saying, "I don't care for it; it makes me sick." What great blessings God can bestow on his people when they have faith.—Mrs. E. C.

ELK, CAL.—It is some time since I communicated with you, and thought I would let you know that my husband is doing so well. It will soon be a year since you began treatment, and he has not drunk since then. His whole disposition has changed; he does not seem down-hearted or worried any more.—Mrs. J. C.

CHICAGO, ILL.—I am so glad to tell you that my husband seems to have given up the drink and is getting down to business in good shape. The prosperity treatments have helped me wonderfully, as a few days after writing you I had more sewing than I could do.—Mrs. K. E. W.

LOS ANGELES, CAL.—My son, for whom you have given treatments, declares himself free from the desire for intoxicating liquors, and he has also given up smoking, for which I thank you as God's faithful servants. My son also wishes me to thank you for him.—Mrs. J. M. E.

WASHINGTON, D. C.—Since my last letter to you, written in great distress and asking for continued help, two or three good things have come to pass among us, for which I want at once to express my gratitude to you, even as I have been and am earnestly thanking the Giver of all good as each hope was made manifest. First, we learned almost a week ago, through an unexpected visit from one of my sisters, that my brother-in-law, for whom I long ago asked your aid, is not only doing good work in the position he has recently acquired, but is steadily improving in regard to the drink habit, of which I wrote you. Secondly, a letter from my other sister, who has long been hampered with poverty and debt, brought the good news, a day or two ago, that her husband's salary had been considerably increased and there was prospect of still further

advancement in another year or so. Some of my own perplexities have also been solved.—H. W. D.

OLYMPIA, WASH.—Please discontinue the treatments that I asked for my son. He has not drunk any since I sent you the letter asking for treatment. I send a heart full of gratitude and love to all Unity Center. Thank God for all good.—Mrs. J. A. R.

Transformed

"If any man be in Christ he is a new creature."

ELIOT, MAINE.—Your faithful speaking of the word brings to me, as to many others, the quickening sense of the victorious Presence within, that victory that knows the living will done, gladly and joyfully, in all our being.—S. L.

LONGVIEW, TEXAS.—Your letter of August 8th brought with it the greatest blessings of my life, because it helped me to find God within myself.—M. A. R.

BERRYVILLE, ARK.—I am not nervous, anxious, or worried any more, and doubt and fear have fled from the presence of the Father, who has cleansed and purified my heart and taken up his abode there. I feel the blessed Presence all the time, and I am filled with such peace that I never knew before. Thanks be to God for his wonderful gift. He has given me the wisdom to control the organs of my body so that they shall obey his will. He has given me dominion over self and sin.—Miss L. S.

PORTLAND, OREG.—My letter had only been mailed to you three or four days when I received a telegram from my repentant husband, asking me to come to him. This and more I owe to your good work.—Mrs. M. D.

GLENN DALE, MD.—I wish to thank you for your efforts in my behalf. My husband has returned to me and brought my little boy, and is providing for us as he should; but best of all, he is studying the Truth with me, and it will make him free.—J. C.

KANSAS CITY, MO.—Yours just received, and I want to say that as I was reading it such a sweet peace came over me as I never experienced before, and I wanted to sing all the time. Thank you.—Mrs. B. T. D.

CAMDEN, ARK.—As I wait here for words, the ones that are uppermost in my heart are, "God bless you, God bless you, God bless you," and if I could say it a million times the fountain would only be beginning to pour its rich treasures of love, life, wisdom, and prosperity out upon you. I am realizing

more and more what the unity "between me and thee" means. I am learning the meaning of—"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."—MRS. W. M. R.

BROOKLYN, N. Y.—Censorious and critical as I used to be, my manner of thinking has entirely changed; there is so much comfort in loving every one and finding the divine Likeness in all. It gives a feeling of tenderness toward even those we meet in the street, and I often send kind thoughts to those who are on the car with me, and wonder if they receive them.—A. H. D.

FENTON, MICH.—Nearly a year ago I asked for treatment for home affairs, and had a wonderful change before you received my letter.—MRS. S. A. B.

HELENA, MONT.—I desire to report what seems a marked result of the power of the methods you proclaim, in the case of three boys, refractory and, for years, unmanageable. One, uncontrollable at home and at school, moved out of the city not long after my request for your help, and of course I do not know whether he is changed or not. The other two seem utterly and altogether changed in their attitude toward school.—H. L. O.

MADERA, CAL.—Since writing to you I have felt much more peaceful and my work is going along smoothly. I think that I am beginning to realize that it is not necessary to take thought for the morrow. One should be thankful for the blessings of the day, and they are manifold if one cares to count them all. I am resting well at night now, for I know only the Good is true, and seeming difficulties are nothing viewed with the Light. UNITY is such a comfort and blessing to me. I feel so thankful every time I read it, which is daily. Thank you for your helpfulness.—C. W. E.

SAN DIEGO, CAL.—I have been under the surgeons' knives, and know what it is to live when, day after day, year in and year out, I have prayed for death. I have reached the place where I am ashamed of these things, for at last I am learning that they did not have to be. I do so want to grow in the knowledge and love of God, that my true self shall be in control.—F. W. C.

NEW ORLEANS, LA.—You will be interested in this report, for it is one of progress. "The Spirit of the Lord goes before me, making easy and successful my way." The principal has told me that I am doing well with my school work; and I know that it grows easier all the time. The words, "I am one perfect, harmonious Life, Substance, and Intelligence," begin

to mean much to me. And as I begin to realize that my body is *one* with my mind, those words seem to mean more than ever to me.—L. T.

ELDRED, ILL.—I am now in the habit of giving thanks to God for everything. It causes everything to go better with me. I have in the past been afflicted with a weak, wandering mind, but I am now becoming able to keep my mind focused upon the healing words you sent me.—R. B.

CARTHAGE, Mo.—My husband is at work and is improved so much in his conduct. It is truly wonderful. There is a sweet, harmonious spirit in our home, thank God. I am eager to press forward in the good work.—Mrs. W. A. G.

WATERTOWN, N. Y.—I feel strong enough now to get along without the treatment. The help I have received has been wonderful. I am gaining also in understanding. I am so pleased that my husband has asked you for help for himself. This is surely answer to my prayers for him. I am very thankful.—Mrs. W. T. McG.

OMAHA, NEBR.—I wish to tell you that I am very glad to say that my son is getting better and clearer in mind. I can't express my thanks enough for your good, powerful treatments, and I thank God so much. He gives power in prayer to you for all who come in for help. I know God's love is with me; nothing can harm me.—Mrs. M. M.

CONCORD, MICH.—My wife is getting along fine and is greatly improved; not the same woman.—L. A. G. C.

WHEELING, W. VA.—I want to write and tell you how pleased I am with my progress. I notice it in so many little ways; and I am so much happier, I sometimes wonder if I am the same person. The one way I notice is this: the power over me keeps me from getting mad. I have noticed it more this month.—D. M. S.

FRESNO, CAL.—God bless Unity and the work the Society of Silent Unity is doing. We have been wonderfully blessed, and expect to keep on growing upward and onward.—C. H. L.

BERNARDSTON, MASS.—For myself, these last few months' treatment have given much change in mind—the spirituality of life now, not waiting for the change through death. I have not words to tell you how blessed the treatments have been.—Mrs. E. A. S.

DEEP RIVER, CONN.—I thank God for the improvement of the past month. I have been so lifted up, that I have been led to say, "How good it is to be alone with God."—A. L. D.

SPOKANE, WASH.—My general health is much improved since writing you, and I have made some very good demonstra-

tions over inharmony in my surroundings. I am beginning to realize more and more how near the Christ Spirit is to us, and how lovingly it watches over us if we trust it.—Miss L. A. R.

NEW YORK, N. Y.—When I think of my last letter to you, I feel almost ashamed that I ever felt so lost in despair. Since then God has helped me wonderfully through you. I have grown in understanding and sweet peace, and solitude has been my privilege to enjoy lately.—A. S. W.

OKLAHOMA CITY, OKLA.—I want to thank you, from my heart for the good you have done for me. I thank God every day for opening this new life to me.—Mrs. W. A. G.

JACKSONVILLE, FLA.—Your treatments, together with reading *UNITY* and "Twelve Lessons on Christian Healing," by Charles Fillmore, have done me lots of good. The neuralgia is gone, or at least when I keep in the right thought; but it soon brings me back. The other troubles about the same, far as I can see; but the uplift in mind has been splendid, and I wish you God speed in your work. You may please discontinue treatments, as I can go alone now, I think.—F. W.

BEAVERTON, OREG.—It is with a very grateful heart that I write you this month. Your excellent letter did me and M. both a great deal of good. It seems to me I have come into more enlightenment in the past month than I have in the year that I have been studying every minute I could get. And I thank you so much for your valuable aid. The door of understanding has opened so much wider for me. I can see the dawn of a new day for myself, and, I hope, for my husband.—Mrs. C. H.

EAST ORANGE, N. J.—Please do not continue further treatments, as I am able to help myself. Have been wonderfully helped in body and mind and also helped my mother greatly. The Lord bless you.—M. E. B.

LOS ANGELES, CAL.—I wrote you some time ago for help, and am happy to say that Divine Order is being established in both mind and affairs. I am so happy. It seems the good is all around me. You need not hold me longer.—H. A.

LOWELL, MASS.—My son continues to improve. He wants another month's treatment. Things are running smoothly in the family and my son feels more contented. I send you a love offering and we are very grateful.—Mrs. A. A. C.

I am enjoying the book "Christian Healing" so much. Indeed, I am entirely alone, so my books are more to me than they are to many people.—K. S. B.

NOTES FROM THE FIELD

JENNIE H. CROFT

Unity Society of Practical Christianity has opened a Center in New York City, with Mrs. Sophia Van Marter in charge. The rooms are at 305 Madison Ave., and an invitation is extended to all Truth students and friends, especially to our subscribers in New York City and vicinity, to call upon Mrs. Van Marter and help her to make this Center a living factor in the cause of Truth. The rooms are open from 10 a. m. to 4 p. m. each day.

Mr. Benjamin Fay Mills delivered several series of lectures in Chicago the latter part of October and the early part of November. The interest in his message developed in such a fashion that on several occasions large auditoriums were filled and a very enthusiastic movement came into being, which led to the formation of the committee of representative citizens, who extended to Mr. Mills a cordial invitation to occupy a regular platform in Chicago on Sunday mornings and afternoons, commencing January 1st. Enough money was subscribed in a few minutes to meet all the necessary expenses of the undertaking. The Whitney Opera House has been secured and Mr. Mills has accepted the invitation for at least the Sunday mornings and afternoons during January.

A three days' convention of "the National New Thought Alliance" was held in Chickering Hall, 239 Huntington Ave., Boston, December 2d, 3d, and 4th. Noted speakers made the program an interesting one, the closing session of the convention being held in the Second Unitarian Church in Copley Square.

Rev. Lucy McGee, pastor of the Church of the Higher Life in Boston, writes that "a Christmas Cantata is to be given on Christmas day, by a chorus of about thirty-five voices, assisted by the church quartet and the children of the Sunday school, in honor of Him who blesses, comforts, heals, and prospers the body, mind, and soul."

All lovers of freedom, religious, metaphysical, or otherwise, will rejoice over the victory which the cause has gained through the vindication of Rev. H. H. Schroeder, pastor of the Church of Practical Christianity of St. Louis, Mo. We quote

from a recent letter: "The charges which were brought against me for practicing medicine without a license were dropped by the prosecuting attorney last Thursday, October 20th. The prosecuting attorney himself asked the court that my case be dismissed, as the state had no case, inasmuch as I had not violated the laws. Surely the weapons which were formed against me did not prosper! God being with us, no one could be against us. It is a victory of Truth over error and a strong blow to the medical trust." The following is from the *St. Louis Star*, issue of October 20, 1910:

"The case has been pending since June. The Rev. Mr. Schroeder as usual came to court in company with only a few friends and his lawyers, but a flock of his church members, well-dressed women and men of standing, followed in his wake. There was no demonstration over his discharge, but that it gave great pleasure was evidenced by the demeanor of the ladies and gentlemen.

"The Rev. Mr. Schroeder is the editor of *Das Wort*, and is a teacher of what he terms the 'Divine Science and the Christian method of healing.' His arrest followed a complaint to the Board of Health that he was practicing medicine. His attorneys, former Judge Bishop and former Senator James Rollins, insisted that he was a Christian Scientist, and that in no sense had he transgressed the laws or even attempted to."

The Omaha New Thought Fellowship work is to become a more permanent and important educational and religious work in that city.

Recently, through Mr. Tomson, a suite of five rooms has been leased for one year for Fellowship work. In this new home there will be an auditorium seating about 150 people, healing and silence rooms, reading room and library, offices, and other desirable advantages. The location is in the heart of the city. Mr. Tomson is planning to hold a national New Thought convention in Omaha, in the spring or early summer of next year.

Prof. LeRoy Moore, of Chicago, Ill., is now teaching a very large class in Detroit, Mich. The class is under the auspices of the New Thought Alliance of that city, and great interest and enthusiasm are reported. Professor Moore will be back to his regular work in Chicago the first of January. Unity literature has also been put on sale at the Alliance Club, and all Unity members may always be sure of a very cordial welcome.

A mid-week afternoon meeting for healing and Bible study,

as well as evening lectures, and a free reading room with a well-selected circulating library, make this a most pleasant and helpful center for spiritual uplift.

Mr. Rexford B. Jeffery, well known by Unity friends as a teacher, lecturer, and healer of a high order, is now in London, England, where he is at present at the Higher Thought Center, 10 Cheniston Gardens. The *Quarterly Record*, a paper published by this Center, contains the following mention:

"The well-known names of Mr. McBeth Bain, Mrs. England, Mr. Troward and Mr. Charles Spencer have been on the Center Sunday syllabus, the one 'stranger within our gates' being Mr. Rexford B. Jeffery, who should be known and appreciated by our members as friend and co-worker with many beloved teachers who have visited us in times past—Mrs. Militz, Mrs. Curtis Hopkins, Mr. Brodie Patterson—a contributor also to the pages of *UNITY*. Mr. Jeffery gave one Sunday morning address at the Center, which struck so high and pure a note that those who heard were anxious to hear again, and in spite of the multiplicity of 'New Thought' attractions during November, our members should make a point of hearing the message Mr. Jeffery brings, which is one for earnest souls seeking the Highest."

The work in Salt Lake City is being extended and is creating more and more interest in the search after Truth. Two faithful leaders are doing their best to spread the good news of the Higher Life, and it may result in a concerted effort toward a central meeting place for Sunday gatherings. Mrs. E. S. Myers, 264 J St., and Mrs. F. G. Ritchie, 859 Second Ave., are ready to respond to any call for service, literature, etc. Mrs. Ritchie reports that a number of enthusiastic Truth students met and discussed plans for the winter's work, and in January will begin a class in Practical Christianity. They have named themselves "The Society of Silent Unity." Further information may be had from Mrs. F. G. Ritchie, at the address given above, or by calling 'Phone 4267 Y. Thursday of each week is her day for the Library department.

BOOK REVIEWS

JENNIE H. CROFT

SOUL AND CIRCUMSTANCE. By Stephen Berrien Stanton. Published by Charles Scribner's Sons, New York City. Cloth, price \$1.00, postage 10 cents.

Here is a book which claims the reader's attention with the opening paragraph and keeps it with unflagging interest to the close. There are multitudes of books written these days which are good exponents of so-called "New Thought principles," but seldom do we find one so full of virile force and vital philosophy as "Soul and Circumstance." It is Emersonian in style, with the same fine perception and spiritual ideality which abound in Emerson's writings. Withal, a charming book of wholesome teachings.

LESSONS IN LIVING. By Elizabeth Towne. Published by the author, Holyoke, Mass. Cloth, \$1.00.

This latest book which Mrs. Towne has written is, as the children say, "The last the best of all the game." Written in her own happy, original vein, it is clear and forceful and invites careful consideration of the statements made. All who follow its teachings cannot fail of benefit.

THROUGH FIELDS OF LOVE. By Mary Brewerton de Witt. Published by the author, Marengo, Ill., to whom all orders should be sent. Price, cloth \$1.00, paper 50 cents.

The book comprises three separate articles. The first is a narrative of the experience of a soul after leaving the body. Upon this subject we have nothing to say, as we believe in and deal with Life here and now, and consider it necessary to conserve every power of mind and body in present living. "Life's Harmonies" and "Leaves of Friendship" complete the volume, and are very helpful and well written. Miss de Witt's own sweet, pure character speaks through these words with inspiration and uplift.

LESSONS. By Frances L. Warner. Published by the author, Williamsburg, Va. Price not given. For further information address Mrs. Warner, to whom all orders should be sent.

These lessons are in four booklets, and present instruction in demonstrating the principle of supply and all other good. The lessons have received the commendation of some of our best thinkers and teachers.

RULES FOR HOLY LIVING. By Pauline E. Sayre. Published by the author, 313a Quincy Ave., Brooklyn, N. Y., to whom all orders are to be sent. Paper, 15 cents.

This booklet comprises seven rules which if put into practice will prevent worry, discord, and anxiety. Of envelope size, it is excellent for transmission through the mails, and will prove helpful to many a soul.

If you move or change your location be sure to let us have your change of address by the 10th of the month, if you do not wish to miss that month's UNITY. It is necessary that the new address *reach us* by the 10th, and it is not sufficient that it leave your hands by the 10th.

We ask all subscribers to please remember this and help us reduce the large number of UNITIES that are lost each month because the changes of address do not reach us in time.

CARTHAGE, TEXAS.—Please accept this love offering I inclose. Your treatments for my mind and affairs and health have helped me wonderfully. I have been reading the new edition of "Christian Healing," by Chas. Fillmore, and have been helped so much. May God bless you all for the help you are giving me.—B. L.

What Is the Silent Seventy?

We are often asked, "What is the Silent Seventy?" In quick summary we say it is the most up-to-date and the best possible missionary system ever inaugurated. The method of operation consists in distributing Unity literature among those who are in need of instruction along spiritual lines, by people who are not known as public workers. This distribution is made personally, by sending through the mail, or sometimes the reading matter is sent by mutual friends.

The idea is an adaptation of the act of Jesus in appointing the seventy to precede him into the towns he meant to enter later. He charged them to teach and to heal, and gave them some general rules of conduct. After these instructions the account lapses until the return of the seventy, who reported, "Lord, even the demons are subject unto us in thy name."

In the June issue of UNITY Mr. Fillmore published an article reviewing the work of these missionaries; he suggested that the time was opportune for the organization of another seventy for a purpose similar to that which actuated the original band. Three days after mailing the magazine we received a letter from a woman in Iowa, asking permission to take up this work.

Since then the applications have come in to such numbers that it became necessary to establish a department to look after Silent Seventy business. We now have several hundred members, representing nearly every state in the Union. There are active workers in Germany, France, England, Brazil, Panama, Canada, Hawaii, South Africa, and New Zealand,

Jesus sent out the seventy to prepare the way for his own coming. Our Silent Seventy report that the living Word is opening the path for the incoming of the Christ, the way and the truth of the everlasting Life. It is a matter for thanksgiving on the part of those associated with this work that so many are finding the power of God unto salvation in mind, body, and affairs.

Here are samples of reports received daily:

"People come to my home and ask for the literature, coming from miles in the country. They are delighted with it, for it is just what they need."—S. E. L. (S. 70—F 34.)

"I can report several cases of improved health; others are freed from the anxious thoughts that are common with the care and guidance of children; others see with clearer vision the truths they have been trying to grasp from the old theology. It has brought God and his love right into their lives, and peace and good will to all."—Mrs. F. A. C. (S. 70—C 1.)

ASHLAND, WIS.—Since receiving Mr. Fillmore's new edition of "Christian Healing" I can notice a clearer understanding than I had before. His book is splendid—clear, forceful, and full of inspiration. I like his term, "Practical Christianity," and use it. His Six Days' Treatment is helping me wonderfully. I thank the Father that I have become a student of Unity teachings. Your UNITY magazine grows better each number. The Bible Lessons are the very best I have ever studied.—H. C. W.

LOS ANGELES, CAL.—Please accept inclosed little love offering, that carries with it the outpourings of a heart's gratitude for all the blessings you are instrumental in bringing to me from hour to hour.—J. J. B.

The Unity Society Correspondence School

The Unity Society Correspondence School teaches the Science of Being. The first course consists of twelve lessons, and a certain amount of written work is required on each lesson. This gives the student opportunity to express his understanding, and is thus an advantage over any mere course of reading. The course is especially recommended to all who wish to become teachers and healers; also to all who wish to get an orderly, systematic presentation of the Truth. Students may enter at any time. The terms are free-will offerings, based on the Law of giving and receiving. The School was established in April, 1909. Nearly 1,600 students have been enrolled.

There are students in all parts of the United States, and in Canada, Alaska, Mexico, Cuba, Brazil, England, Scotland, France, Hawaii, Germany, Russia, India, Japan, Australia, New Zealand, West Coast Africa and South Africa. Kansas City is also well represented. Address

Unity Society Correspondence School,
Unity Building, 913-915 Tracy Ave., Kansas City, Mo.

(What students say about the lessons. A few extracts from many letters of appreciation.)

MARICOPA, CAL.—Am getting new thoughts and inspirations from every line of Lesson One, and feel sure that in following these lessons consciously I will find new help never realized before.—Z. B. J.

WAGGA, AUSTRALIA.—This first lesson has assisted me in a remarkable way to understand things which before I found incomprehensible. My ideas are also very much broadened. It is a great study. How insignificant worldly ambition seems as compared with spiritual, which is the only reality and the only thing that satisfies, as the lesson teaches. My offering is laden with blessings and good wishes. And may all receive as great good as I have in taking this lesson.—E. R.

LOBAIN, OHIO.—You state everything so clearly and yet so fully that it seems like bringing coals to Newcastle to add anything. I appreciate your presentation of the Truth all the more for the effort to say it in my own words. This lesson has been a great help to me, and I find I understand and enjoy the articles in UNITY so much more for having had these three lessons. It does not seem as if the next nine could each give me so many new and helpful truths.—S. S.

ATLANTIC CITY, N. J.—These lessons are beautiful; they furnish so much food for right thinking, give one so much to meditate on. Where I used to continually find fault with people, I now try to see the good in them and know there is no fault in any. These lessons have simply revolutionized my thoughts. I praise God for Unity and these Correspondence Lessons that you are giving to the world for free-will offerings. They are simply wonderful.—O. F. B.

GALT, ONT.—Am inclosing my first lesson, also a thank offering. I could not enjoy the lessons as fully, if I did not send something in return for the good I am receiving through your simple, clear teaching of the true character of God. I am enjoying the lessons very much, and the Truth becomes clearer and more beautiful every day.—J. W. A.

HOLLAND, N. Y.—I wish I might express to you my grati-

tude for the opportunity afforded through this instruction, to learn the great scientific Truth of Being. It is a marvelous study and of absorbing interest. As I proceed with the lessons my understanding becomes clearer and my consciousness is quickened by the living words of Truth they contain. Please accept offering.—**Mrs. C. T.**

DARLINGTON, IND.—I inclose Lesson One, and can hardly wait for the answers to test my understanding. I realize the higher step of the Unity Correspondence School in giving forth these lessons to all the world. It is a wonderful movement and will bring a rich harvest to both student and school. I am glad to be one of you, and be in union with this great army of spiritual workers.—**L. C.**

LINDSAY, CAL.—I received Lesson Two and think it just splendid. I am deriving great benefit from the lessons so far.—**L. S.**

BROOKLYN, N. Y.—I have enjoyed the lesson and found it very instructive. I see spiritual truths more clearly.—**Mrs. A. K.**

COLOME, S. DAK.—Am inclosing you offering. I cannot be thankful enough that I have begun this course.—**Mrs. C. A. B.**

WADENA, MINN.—I am returning answers to questions following Lesson One. It had never come to me that the attributes of God are the ideas in divine Mind.—**Mrs. H. A. N.**

BAKERSFIELD, CAL.—I have copied and am returning Lesson Two, which I find beautiful beyond words of expression.—**E. S. S.**

CANANDAIGUA, N. Y.—The entire lesson has been, is, an unfolding of Spirit and the power of Spirit. I am slowly, surely growing. I have glimpses of the full glories of freedom in the Spirit, in God, in Christ our Lord.—**L. R. B.**

WASHINGTON, D. C.—I am studying my book "Christian Healing" earnestly, and find it most helpful and uplifting.—**E. H. P.**

WENONA, ILL.—In answer to "Subscriber's" question will say, **UNITY** has helped me most wonderfully. Am still trusting in his word every day. I have also passed the **UNITY** on to a friend and she is receiving great good from it.—**Mrs. M. S.**

KANGAROO PT., MORTZHOE, NORTH DEVON, ENG.—I must not forget to thank you for "The Vitalizing Power in Man." In reading it aloud Sunday morning I was healed of an inward trembling which has troubled me for some weeks.—**A. M.**

The Special Offer Closes January 1, 1911

We ask that all of our friends who anticipate taking advantage of the special offer mentioned in November *UNITY*, allowing two copies of *UNITY* for one year for \$1.00, will get the orders to us before the new year. After the first of the year the special offer will be withdrawn and subscriptions will be \$1.00 a year, or three years for \$2.00.

My heart is full of praise and thanksgiving for all the help you have given me. I am happier, I am stronger, I am younger, I am richer, and everything I do prospers. Praise be to God.—L. M. M.

Celestial Harmony

A special course of eight lessons, on the above subject, will be given in the Unity Parlors on Monday and Friday evenings of each week, beginning January 9th and ending February 3d. These lessons are not for beginners, but for those who have studied the divine Law as set forth at this Center, and have attained a certain spiritual harmony.

Tickets will be given to each member of the class. Make written application to Mr. Charles Fillmore.

LONDON W., ENGLAND.—I have recently had Mr. Fillmore's "Lessons on Healing," and I have understood more from it than any other book I have had, and I have read hundreds in the last twelve years.—S. N.

The Metaphysical Directory

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentations of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority in the earth. "By their fruits ye shall know them."

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES.

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

CALIFORNIA

ALAMEDA. HOME OF TRUTH, cor. Grand St. and Alameda Ave. Unity literature.

BERKELEY. FREE READING ROOMS, 1842 McGee Ave., Alice O. Kelley, Manager. Unity Branch Library.

BERKELEY. UNITY MEETINGS, 2646 Bancroft Way. Mrs. Katie Sweaney.

CORNING. MRS. EDITH J. WILSON. Unity Branch Library.

FRUITVALE. TRUTH CENTER AND METAPHYSICAL LIBRARY AND READING ROOM, 409 Shuey Ave. Mrs. L. G. Fisk, Manager.

GLENDALE. CENTER OF TRUTH AND UNITY BRANCH LIBRARY, 432 W. 4th St. Mrs. Zona Maxson Pringley in charge.

LONG BEACH. HOME OF TRUTH MEETINGS. Sunday 11 a. m., in Hall over "The Lender," 244 Pine Ave., near 3d St. Conducted by Mrs. M. M. Hunter-Jones, of the Venice Home of Truth.

LONG BEACH. LUCILE M. COWLES, P. O. Box 699. Spiritual Healer and Adviser. All in need of healing or advice as to how to solve life's problems will do well to consult her.

LOS ANGELES. METAPHYSICAL LIBRARY AND READING ROOM, 611 Grant Bldg. Unity literature.

LOS ANGELES. HOME OF TRUTH, 1327 Georgia St. Christian healing and teaching. Spiritual Teachers and Healers prepared for the ministry. Phone, Home A 3167; Sunset, Main 8045.

LOS ANGELES. DIVINE SCIENCE HOME, 901 N. Rampart St. L. R. Andrews, Spiritual Teacher and Healer. Classes in the Science of Being.

NAPA. MRS. RALPH E. WILSON, Unity Branch Library.

OAKLAND. REST READING ROOMS AND HOME, 719 Fourteenth St. Mrs. Helen E. Close, Miss Ida B. Elliott, Managers. New Thought literature and Circulating Library.

SAN DIEGO. HOUSE OF BLESSING, 2109 Second St., cor. Hawthorne. Sunday Services 11 a. m. Wednesday, 10:15 a. m. Friday, 8 p. m. Myra G. Freygar, Minis-
trant. Unity literature.

SAN JOSE. HOME OF TRUTH, 144 North Fifth St. Unity literature.

SAN JOSE. TRUTH CENTER. 28 South 5th St. Christian

Teaching and Healing. Circulating Library. Unity Literature.

SAN FRANCISCO. HOME OF TRUTH, First, 3099 California St. Christian Teaching and Healing. Unity literature.

SAN FRANCISCO. HOME OF TRUTH, Second, 1109 Franklin St., near Geary. Christian Teaching and Healing. Unity literature.

SACRAMENTO. HOME OF TRUTH, 1235 I St. Unity literature.

VALLEJO. UNITY BRANCH LIBRARY. Frances J. Babcock, 803 Capitol St.

VALLEJO. REV. THOMAS PARKER BOYD, Teacher. Healer, and Lecturer on "Good Medicine," "The Emmanuel Movement," etc.

VENICE. HOME OF TRUTH AND UNITY BRANCH LIBRARY, 822 Trolleyway, near Brooks Ave. Mrs. M. M. Hunter-Jones, Teacher and Healer.

COLORADO

ASPEN. UNITY BRANCH LIBRARY. Mrs. M. L. Ross.

DENVER. COLLEGE OF DIVINE SCIENCE, 730 Seventeenth Ave. Unity literature.

HOTCHKISS. UNITY BRANCH LIBRARY. Mrs. Minnie Mooney, Box 254, Librarian.

PUEBLO. THE TRUTH CENTER OF CHRISTIAN LIVING AND HEALING, 108 W. 10th St. Unity literature.

VICTOR. UNITY BRANCH LIBRARY. Mrs. J. F. Zell, Gold Coin Building.

CONNECTICUT

NORWICH. UNITY BRANCH LIBRARY, 53 Maple St. Mrs. E. E. Taber, Librarian.

FLORIDA

MERRITT. INDIAN RIVER. UNITY BRANCH LIBRARY. Miss Julia P. Hascall.

ST. PETERSBURG. UNITY BRANCH LIBRARY. James Henry, Box 227. Humanist.

GEORGIA

ATLANTA. MRS. MATHILDA HOEHN TYNER, 409 "The Grand." Healing and instruction; also by correspondence.

ILLINOIS

CHICAGO. UNITY BRANCH LIBRARY. Mrs. Augusta Johnson, 1128 Eddy St.

CHICAGO. TRUTH CENTER, 1714 Sunnyside Ave., Ravenswood. Mrs. S. A. McMahon. Private Lessons; Treatments. Advice in Christian living and healing. Teaching and healing by correspondence.

CHICAGO. THE SARAH WILDER PRATT ROOMS, 419-420 U. S. Express Building, 87 & 89 Washington St. Harriet M. Coolidge, Teacher of the Principles of Spiritual Law. Noon-day meeting daily from 12 to 1 o'clock. Subscriptions received for UNITY and Unity publications.

CHICAGO. NEW THOUGHT FELLOWSHIP SERVICES in Hall, 413 Masonic Temple, Cor. State and Randolph Sts., every Sunday at 11 a. m. and 8 p. m. Henry Victor

Morgan, Leader. Office in Library Shelf rooms, 850 McClurg Bldg., 215 Wabash Ave. Open daily. Unity literature.

CHICAGO. LE ROY MOORE. Le Moyne Bldg., 40 Randolph St. Teacher, Healer and Lecturer in Practical Christianity and Christian Healing. Unity Literature.

WAUKEGAN. DR. ROBERT H. T. AND MATHILDA NESBITT, teachers in the true way of living. Study class every Wednesday at 2:30 p. m. Sunday Song Service 7:30 u. m. Unity literature.

IOWA

ROLFE. UNITY BRANCH LIBRARY. Mrs. W. P. Wheeler.

KANSAS.

JUNCTION CITY. HOUSE OF BLESSING AND FREE READING Room. Unity Branch Library, 107 East First St. Mrs. Mary S. Johnson Librarian.

KANSAS CITY. UNITY SOCIETY OF PRACTICAL CHRISTIANITY. Rev. John H. Rippe, D. D., Pastor. Services: Sunday at 10 a. m., Wednesday, 3 p. m. Consultation for healing at residence, 1620 Madison St., Kansas City, Mo.

KENTUCKY

BELLEVUE. UNITY BRANCH LIBRARY. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

AGAWAM. MRS. S. EMILY BIGLOW, Teacher and Healer. Unity literature.

BOSTON. THE METAPHYSICAL CLUB, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

BOSTON. R. C. DOUGLASS, Teacher and Healer, 687 Boylston St.

BOSTON. MRS. ALICE T. HOMER, 12 Albemarle Chambers, Albemarle St. Teacher and Healer. Lecture Friday at 11 a. m. Unity Literature.

BOSTON. THE CHURCH OF THE HIGHER LIFE, 585 Boylston St. Teaching, Healing, Worship. Rev. Lucy C. McGee, minister.

WINTHROP BEACH. BIBLE STUDY CIRCLE, 35 Moore St. Mrs. Lewis H. Shipman Teacher, Healer and Leader.

MICHIGAN

ANN ARBOR. TRUTH CENTER OF PRACTICAL CHRISTIANITY. Mrs. Mary K. Hufford, 215 N. State St. Unity literature.

MINNESOTA

DULUTH. NEW THOUGHT CENTER, 1419 East 3d St. Harriet R. Kraemer, Leader. Headquarters for Unity literature.

MINNEAPOLIS. UNITY BRANCH LIBRARY, 1906 Colfax Ave., S. Mrs. P. L. Uttley, Teacher and Librarian.

MINNEAPOLIS. THE MINNEAPOLIS FELLOWSHIP AND SCHOOL OF EXPRESSED CHRISTIANITY, 811 Nicollet Ave. Ruth B. Ridges, Teacher and Healer. Sunday Services at 10:45 a. m., Wednesday at 8 p. m. Unity Publications.

MISSOURI

- HARRISONVILLE.** UNITY BRANCH LIBRARY. Mrs. W. M. French, Librarian.
- KANSAS CITY.** Mrs. LIZZIE C. HEAD, 4021 Holmes St. Healing, Present or Absent.
- KANSAS CITY.** FRANCES B. RUDSHILL, 913 Tracy Ave. Christian Healer and Teacher of the Science of Life.
- KANSAS CITY.** Mrs. CHARITY GREENWOOD, 1121 Harrison St. Bell Phone, Grand 2131 Y. Absent or Present Treatments.
- KANSAS CITY.** Mrs. ANNA H. RAY, Christian Practitioner, 4110 Campbell St. Bell Phone, South 852. Instruction and Healing by correspondence also.
- ST. LOUIS.** SOCIETY OF PRACTICAL CHRISTIANITY, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., Pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m., and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).
- ST. LOUIS.** TRUTH CENTER, Henneman's Hall, 3723 Olive St. Mrs. J. C. Appel, Leader. Lectures the last Thursday at 3 p. m., and every second Friday of each month at 8 p. m.
- ST. LOUIS.** THE ST. LOUIS METAPHYSICAL LEAGUE, Headquarters, 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science Services on 2d and 4th Sundays of each month at 11 a. m. Miss Harriet C. Hulick, Organizer.
- TRENTON.** UNITY BRANCH LIBRARY. Miss Edna Beals, 2020 Trenton Ave.

NEBRASKA

- OMAHA.** NEW THOUGHT FELLOWSHIP, Baldrige Bldg., 20th and Farnam Sts. Regular fellowship services, Sunday morning, 10:45 o'clock, and mid-week meeting Wednesday night at 8 o'clock.

NEW YORK

- BROOKLYN.** CARRIE EVELYN TIFFANY, 466 Nostrand Ave. Speciality, Absent Treatments. Personal interviews by appointment only. Reference, by permission, H. Emilie Cady.
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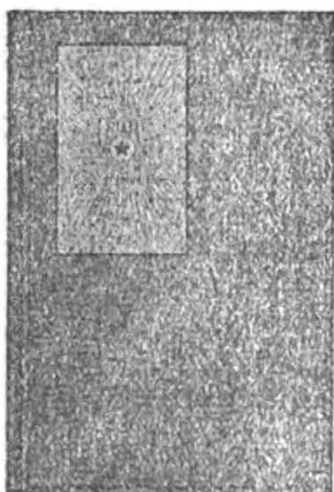
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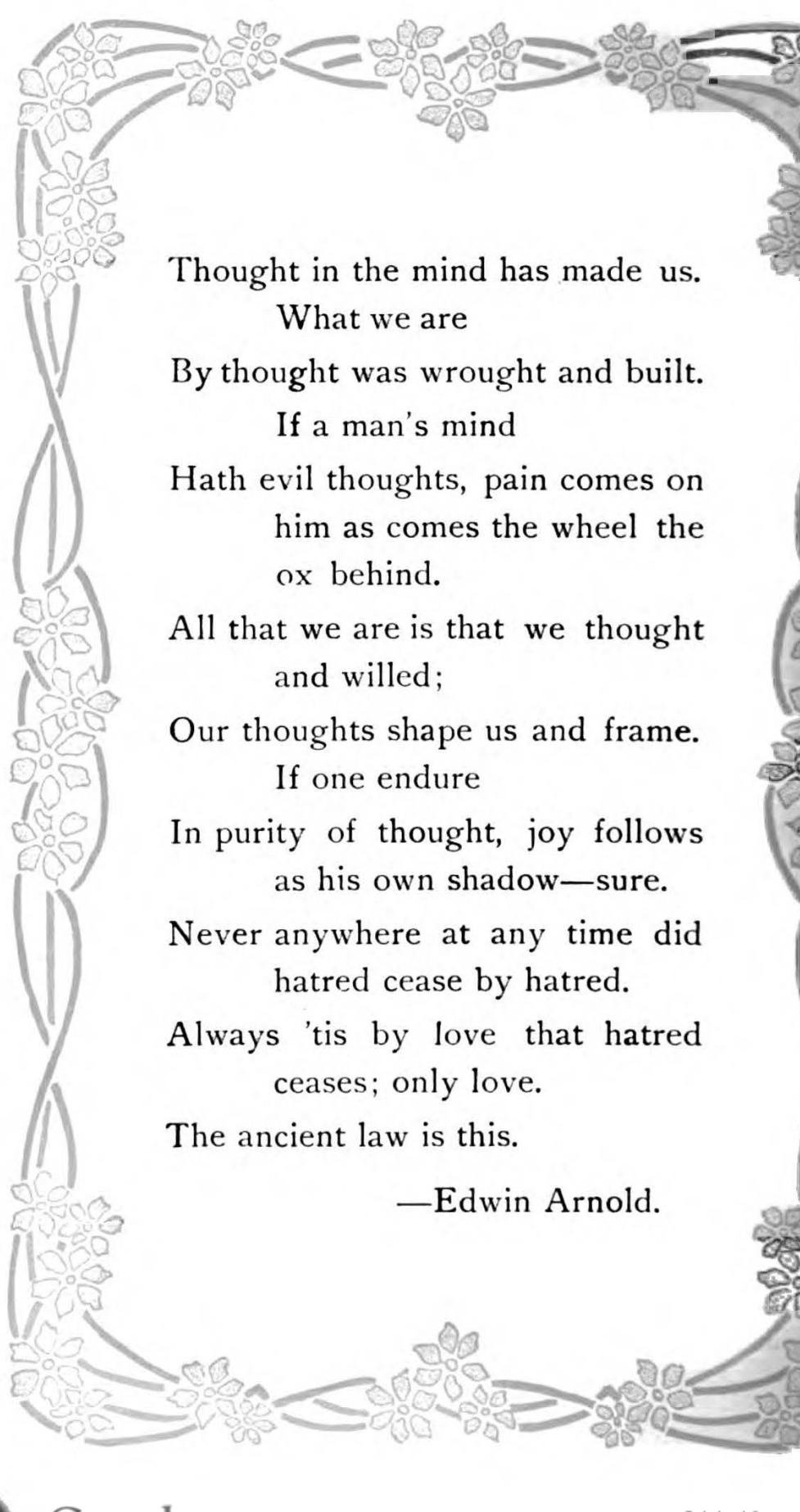
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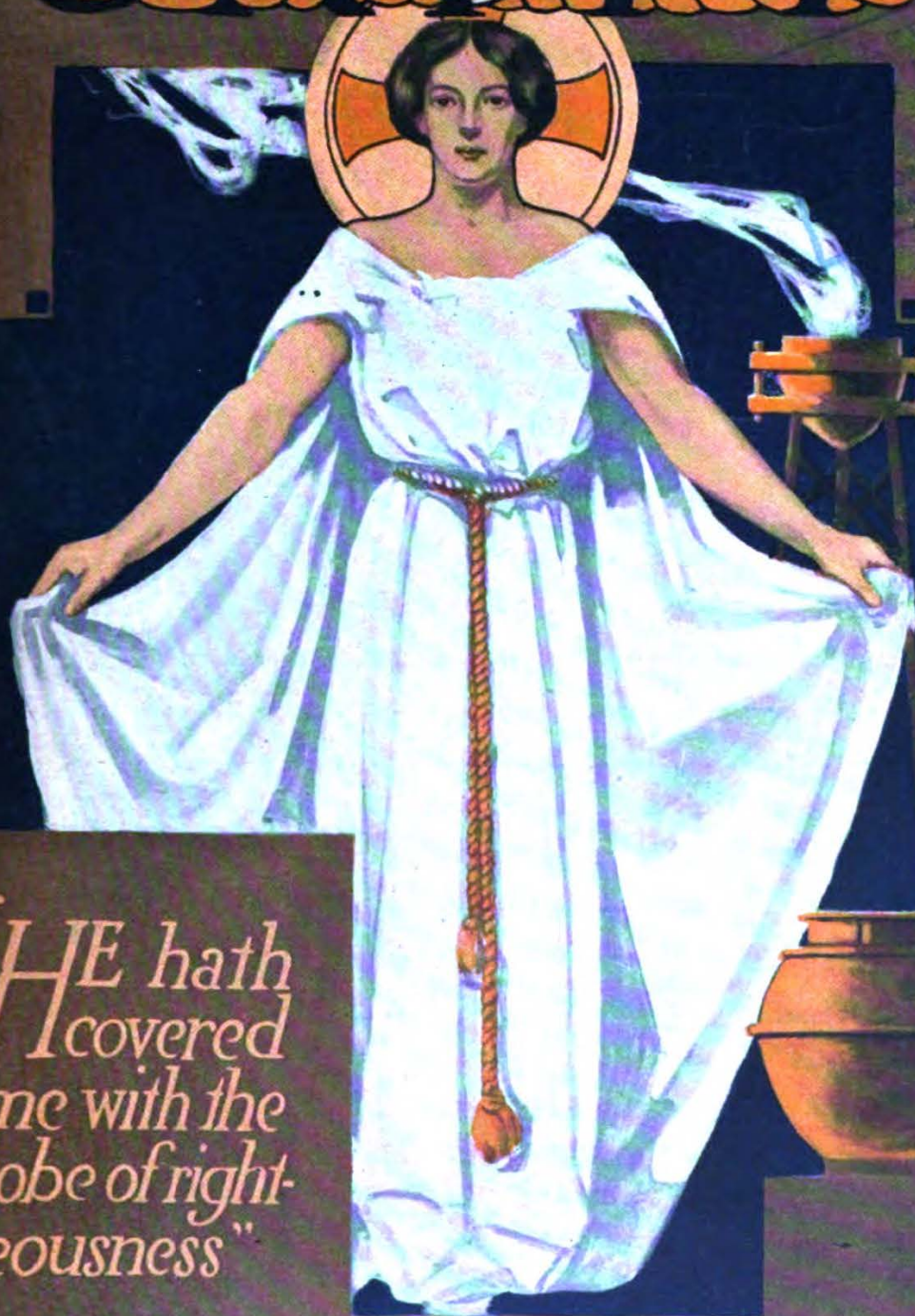
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What we are
By thought was wrought and built.
If a man's mind
Hath evil thoughts, pain comes on
him as comes the wheel the
ox behind.
All that we are is that we thought
and willed;
Our thoughts shape us and frame.
If one endure
In purity of thought, joy follows
as his own shadow—sure.
Never anywhere at any time did
hatred cease by hatred.
Always 'tis by love that hatred
ceases; only love.
The ancient law is this.

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CONTENTS

Spiritual Housckeping, 93

Annie Rix Militz

Temple Talks, *Charles Fillmore*,102

Divine Order, *C. Leona B. Mathews*,114

Giving and Gaining (Poem),117

The Power of the Word,118

J. R. Rude

Knowing and Doing, *Stella M. Templeman*, 125

Bible Lessons, *Charles Fillmore*,131

The Family, *Myrtle Fillmore*,143

Silent Unity,154

Class Thought and Prosperity Thought, ...155

Extracts from Letters,155

Questions and Answers,160

The Prayer Perfect (Poem),163

James Whitcomb Riley

The Signs That Follow,164

Edna L. Carter

Notes From the Field,179

Jennie H. Croft

Publishers' Department,182

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CONTENTS

The Revelation of Man to Himself.187

Edna L. Carter

The Word, *Keith S. McClintock*,192

Temple Talks, *Charles Fillmore*,198

Bible Lessons, *Charles Fillmore*,212

The Family, *Myrtle Fillmore*,225

Society of Silent Unity,235

Class Thought and Prosperity Thought, . . .236

Extracts from Letters,236

Questions and Answers,240

Omnipresent Blessings,243

Ada Louise Beckwith

The Signs That Follow,244

Edna L. Carter

Miscellaneous Contributions,256

Notes from the Field.266

Jennie H. Croft

Publishers' Department,268

Metaphysical Directory,272



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eousness"

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CONTENTS

I Am Free (Poem), <i>Walter Mathews</i> ,	277
Race Thoughts to be Denied,	278
<i>Charles Fillmore</i>	
Temple Talks, <i>Charles Fillmore</i> ,	288
The Church of God, <i>Azal</i> ,	308
Spirituality, or Prayer and Praise,	311
<i>Clarinda C. Pier</i>	
A Pure Desire, <i>H. T. Wiegel</i> ,	317
The Misuse of Good, <i>Jno. L. Chesnutt</i> ,	319
Nota Bene, <i>E. C. Hopkins</i> ,	323
Scripture Interpretation,	324
Bible Lessons, <i>Charles Fillmore</i> ,	328
The Family, <i>Myrtle Fillmore</i> ,	338
Society of Silent Unity,	344
Class Thought and Prosperity Thought,	345
Extracts from Letters,	345
Questions and Answers,	349
Signs That Follow, <i>Edna L. Carter</i> ,	354
Notes from the Field, <i>Jennie H. Croft</i> ,	365
Publishers' Department,	367



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robe of right-
eousness*"

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UNITY

CONTENTS

Your Place, <i>Florence Slack Crawford</i> ,	373
Temple Talks, <i>Charles Fillmore</i> ,	382
Self-Improvement, <i>Walter DeVoe</i> ,	391
The Bible; Have We Lost It?	394
<i>Charles D. Williams</i>	
Two Conceptions of God, <i>John D. Works</i> , .	407
Judgment and Justice, By a Student,	410
Bible Lessons, <i>Charles Fillmore</i> ,	415
The Family, <i>Myrtle Fillmore</i> ,	426
Silent Unity,	438
Class Thought and Prosperity Thought, . .	439
Lay Hold, <i>Edna L. Carter</i> ,	439
Extracts from Letters,	442
Notes from the Field, <i>Jennie H. Croft</i> , . . .	453
Book Reviews, <i>Jennie H. Croft</i> ,	455
Publishers' Department,	457

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CONTENTS

Behold the Light, <i>Mrs. E. C. Hopkins</i> , . . .	463
The All-Abiding Peace,	471
<i>Walter W. Raymond</i>	
Casting Out Fear, <i>Anna Hill Roberts</i> , . . .	475
Faith, <i>By M.</i> ,	478
More Precious than Rubies,	481
<i>John L. Chesnutt</i>	
The White Man (Poem),	482
Temple Talks, <i>Charles Fillmore</i> ,	483
In the Beginning Was the Word (Poem),	491
<i>Walter Mathews</i>	
Bible Lessons, <i>Charles Fillmore</i> ,	492
The Family, <i>Myrtle Fillmore</i> ,	503
Silent Unity,	510
Class Thought and Prosperity Thought, .	511
Live Letters,	512
Extracts from Letters,	518
Life (Poem), <i>Walter Mathews</i> ,	522
Questions and Answers,	523
Demonstrations of the Law,	527
Notes from the Field, <i>Jennie H. Croft</i> , . .	538
Book Reviews, <i>Jennie H. Croft</i> ,	540
Publishers' Department,	542
Metaphysical Directory,	548

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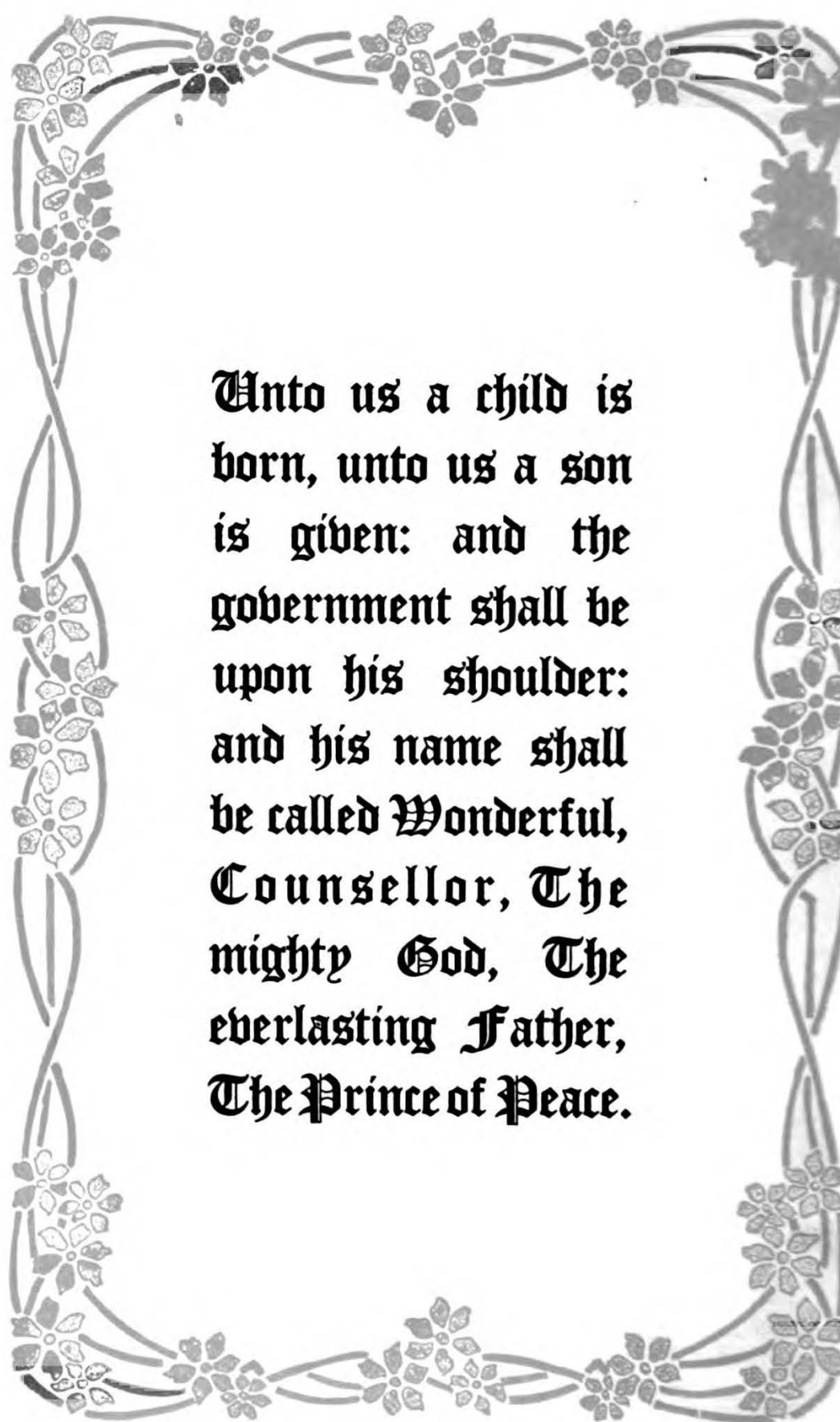
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Unto us a child is
born, unto us a son
is given: and the
government shall be
upon his shoulder:
and his name shall
be called Wonderful,
Counsellor, The
mighty God, The
everlasting Father,
The Prince of Peace.

